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The annual Catalogue is an account of the academic year 1998 –1999 and an announcement of the proposed program for the years 1999–2001. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1999–2000 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs.

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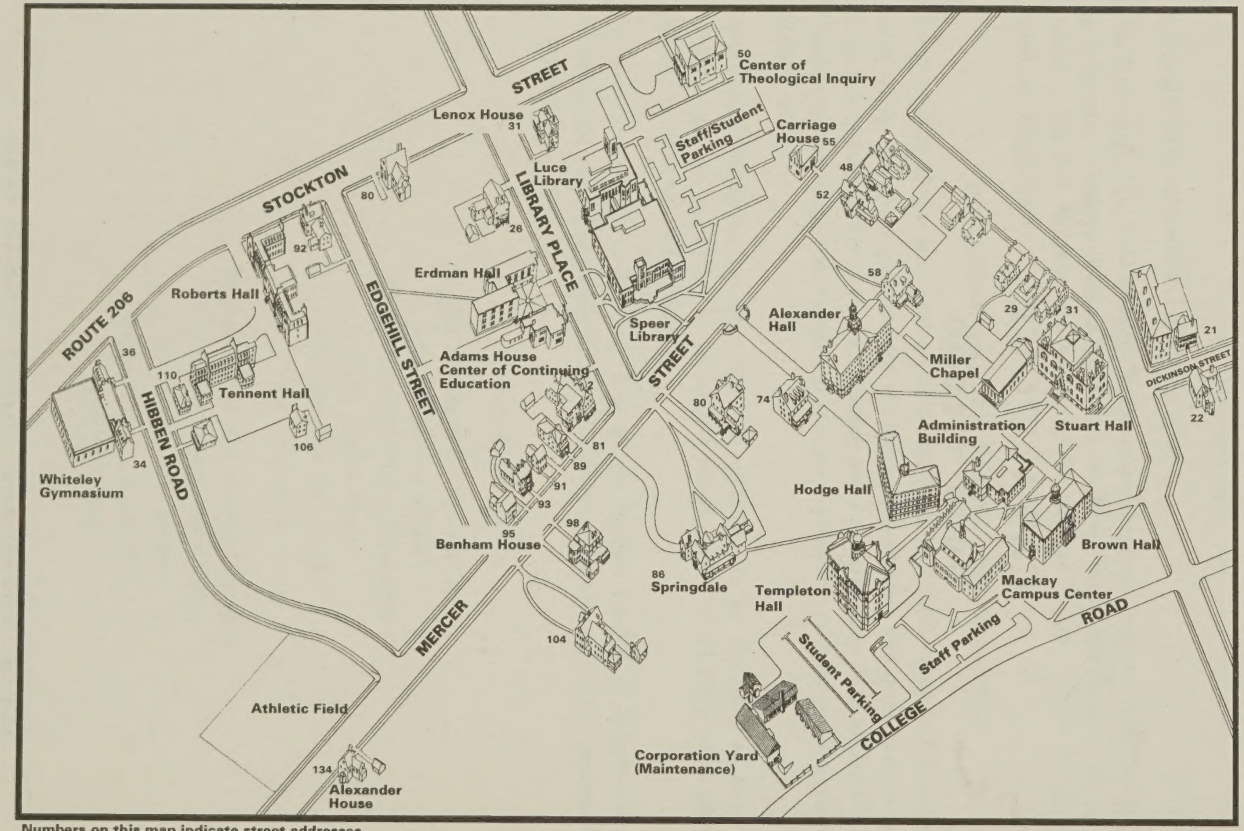
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3624 Market Street
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(215) 662-5606

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CATALOGUE

1999 – 2000

ONE HUNDRED AND EIGHTY-EIGHTH YEAR
64 MERCER STREET, PRINCETON, NEW JERSEY 08540; (609) 921-8300



Numbers on this map indicate street addresses.

Princeton Theological Seminary Main Campus
P.O. Box 821 Princeton, NJ 08542

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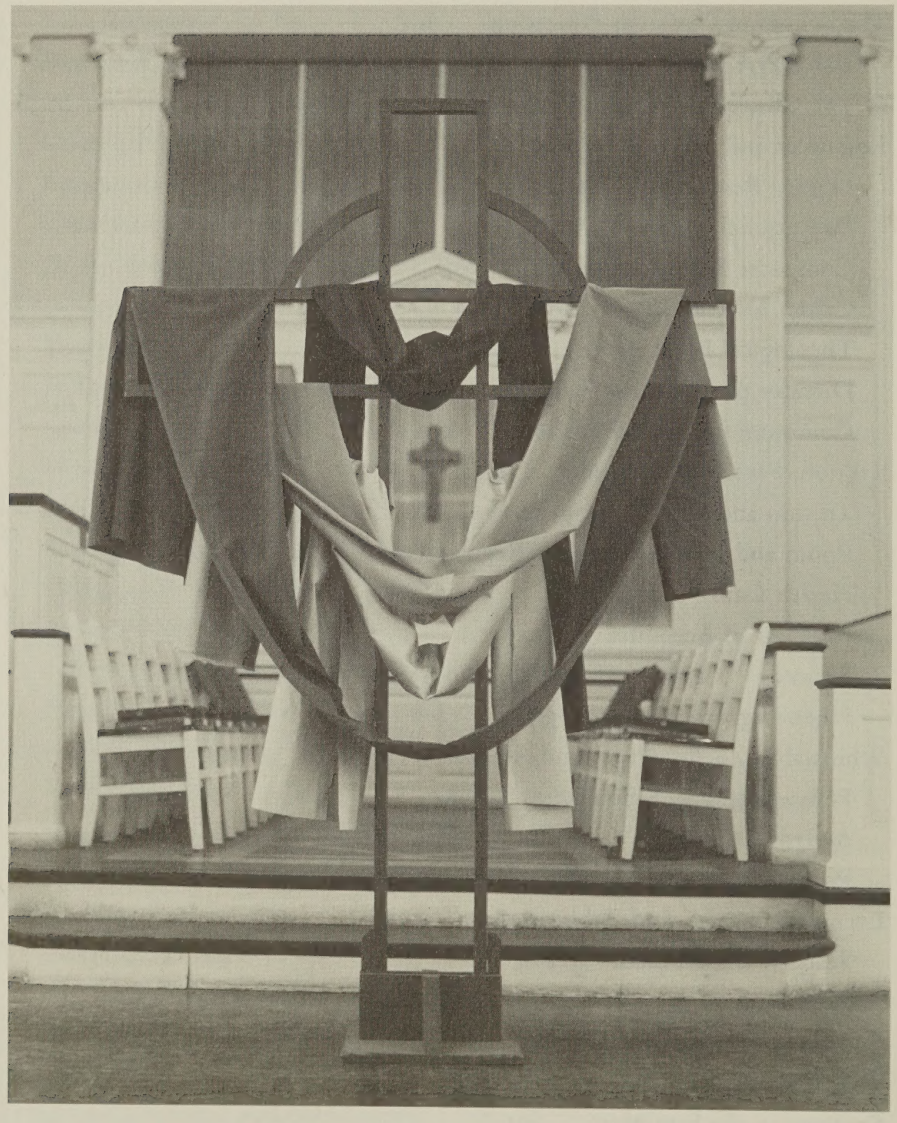
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Communication with the Seminary

Mailing Address Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Telephone Number (609) 921-8300
(800) 622-6767
FAX (609) 924-2973
Web Site http://www.ptsem.edu/

Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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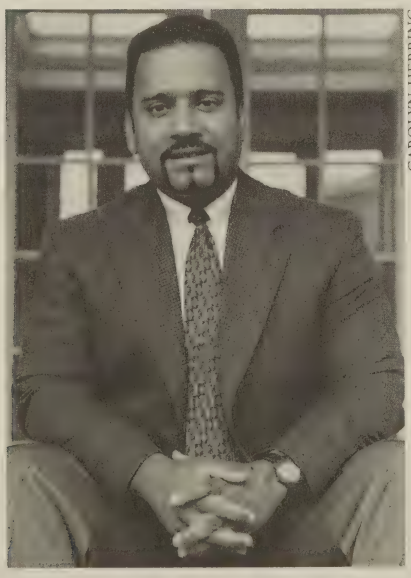
Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Office of Vocations* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year, but are most beneficial during times when classes are in session.

The Princeton Seminars occur eight times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the Office of Vocations Faif you wish further information.



CAROLYN HERRING

Victor Aloyo Jr.
Director of Vocations

Calendar 1999–2000

1999

Sept. 3	Friday		Summer School ends.

Sept. 10	Friday		Orientation program begins.
Sept. 14	Tuesday	8:00 p.m.	Opening convocation.
Sept. 15	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 17	Friday		Presbyterian ordination exams.
Sept. 18	Saturday		Presbyterian ordination exams.
Sept. 28	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Sept. 29	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 19	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 22	Friday	5:20 p.m.	Autumn reading period begins.
Nov. 1	Monday	8:00 a.m.	Classes resume.
Nov. 23	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Nov. 29	Monday	8:00 a.m.	Classes resume.
Dec. 1	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 3	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 17	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

2000

Jan. 3	Monday	8:00 a.m.	Reading period begins.
Jan. 8	Saturday	9:00 a.m.	Final examinations begin.
Jan. 15	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 17	Monday		M.L. King Jr. Day
Jan. 24	Monday	8:00 a.m.	Spring classes begin.
		10:00 a.m.	Opening Communion Service.
Feb. 4	Friday		Presbyterian Bible examination.
		4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 5	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 7	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 18	Friday		Presbyterian ordination examinations.
Feb. 19	Saturday		Presbyterian ordination examinations.
Feb. 25	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 3	Friday	5:20 p.m.	Spring reading period begins.
Mar. 13	Monday	8:00 a.m.	Classes resume.
Apr. 21	Friday		Good Friday.
		5:20 p.m.	Spring semester classes end. Reading period begins.
Apr. 27	Thursday	9:00 a.m.	Fall pre-registration begins.
Apr. 28	Friday	4:30 p.m.	Fall pre-registration ends.
Apr. 29	Saturday	9:00 a.m.	Final examinations begin.
May 1	Monday	12:00 noon	Deadline for papers by candidates for 2000 graduation.
May 6	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 14	Sunday	4:00 p.m.	Baccalaureate service.
May 15	Monday	10:00 a.m.	Commencement exercises.

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Robert Scott Sheldon, M.Div.
Program Director for Congregational Life

Mary Grace Royal, M.A.
Operations Coordinator, Center of Continuing Education

Sharon Lynn Kozlowski, B.S.
Conference Coordinator

OFFICERS EMERITI/AE

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James Lenox Librarian Emeritus

Arthur Mahlon Byers, Jr., B.D., D.D.(Hon.)
Secretary of the Seminary Emeritus

Frederick Walter Cassell, D.Min.
Vice President for Seminary Relations Emeritus

Jack Cooper, Ph.D.
Director of Continuing Education Emeritus

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Assistant Director of Speech Emerita

Freda Ann Gardner, M.R.E., D.D.(Hon.)
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Associate Seminary Librarian, Head of Technical Services Emeritus

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Dean of Student Affairs Emerita

Robert Elwood Sanders, M.Div.
Pastor to the Seminary Emeritus

Wayne Rodney Whitelock, Ed.D.
Director of Educational Communications and Technology Emeritus



Overview

MISSION

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all

learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation

of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of Stuart Hall (the main classroom building), Erdman Hall for the use of the Center of Continuing Education, and the Mackay Campus Center dining facility and the construction of John and Irene Templeton Hall, the Henry Luce III Library, and the J. Houston Witherspoon Apartments. In 1997 he effected a partnership between the Seminary and the Center of Theological Inquiry, a research center in Princeton, and serves as the chairman of its Board of Trustees. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a "church" in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, it's focus is on both the community and the individual encountering God. In response to God's initiative and as an expression of our unity in Christ Jesus, members of

the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord's Supper have been authorized by the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord's Supper, the invitation to commune shall be, "...extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (B.O. W-2.4011). "All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice" (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students

preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state. More than 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, which is located on a major battlefield of the Revolutionary War, covers more than thirty acres. The heart of the campus is the grassy quad around which the chapel, several classroom buildings and dormitories, and the administration building are located. Other facilities include a library complex, a student center, a speech and television studio, a continuing education center, additional dormitories, an apartment complex, a child care center, a gym, an athletic field, and a swimming pool. The Seminary also owns many houses adjoining the campus that are the homes of faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL — The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE SEMINARY LIBRARIES — Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the Seminary's extensive collection of rare books and manuscripts, which are housed in the William H. Scheide Center. Also in Luce Library are an innovative center for the rapidly growing collection of computerized resources and a two-floor Ph.D. suite with private studies and common rooms for Ph.D. candidates. The Seminary's James F. Armstrong Assembly Room, an exhibit hall, and a large reading room are also housed in Luce Library.

STUART HALL — The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated

in 1986 and 1987 to provide accessibility to and to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also contains a computer resource center and a student lounge for off-campus students.

ALEXANDER HALL — Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL — The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. Brown Hall, which accommodates about 100 students, has recently been renovated with the addition of central air conditioning and cable and Internet access. The exterior renovation of the building, which was completed in 1994, was awarded first prize by the New Jersey Historical Commission for excellence in historical preservation.

HODGE HALL — Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL — One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the

Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL — This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL — This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM — The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING — Designed by Philadelphia architect John Notman and completed in 1847, this building originally housed the refectory, the steward's quarters, and the infirmary. In 1910, it was converted into a gymnasium. In 1945, it was renovated and made into an administration building. A large wing was added in 1981 to provide additional administrative space. Today, the building holds, among others, the offices of the president and the academic dean, as well as the campus mail room.

JOHN ALEXANDER MACKAY CAMPUS CENTER — Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CARRIAGE HOUSE — This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL — Erdman Hall is built on the site of the home of Dr. and Mrs. Charles R. Erdman. Erdman was a member of the Seminary faculty from 1905 through 1936, and he and his wife lived in an imposing faculty residence on this site from 1906 until his death in 1960. The current Erdman Hall was originally constructed as a dormitory and dedicated in 1981 in their memory. A major renovation of Erdman Hall completed in 1998, transformed the residential building into the Seminary's new Center of Continuing Education with newly renovated lodging rooms and state-of-the-art facilities for seminars, conferences, and retreats.

ADAMS HOUSE — Located across Library Place from the Seminary Libraries, this building was built in 1914 by the Taber family as a private home. The Seminary purchased the property in 1962, and the first continuing education seminar was held on November 11 of that year. On April 23, 1980, the house was dedicated to the memory of the late Dean Arthur M. Adams, who was instrumental in founding and developing the program for the Center of Continuing Education, which for many years had offices in the building. Adams House, which is graced by an English-style garden and fountain in the back yard is used to accommodate guests of the Seminary and to provide additional meeting space for the Center of Continuing Education.

LENOX HOUSE — This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL — Named in honor of Sir John Templeton, who served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, state-of-the-art recording and television studios, a sophisticated media center, and administrative offices.

The map of the West Windsor campus found on page 260 shows family and single student apartment housing, as well as other facilities for use by all students.



Templeton Hall — Completed 1989

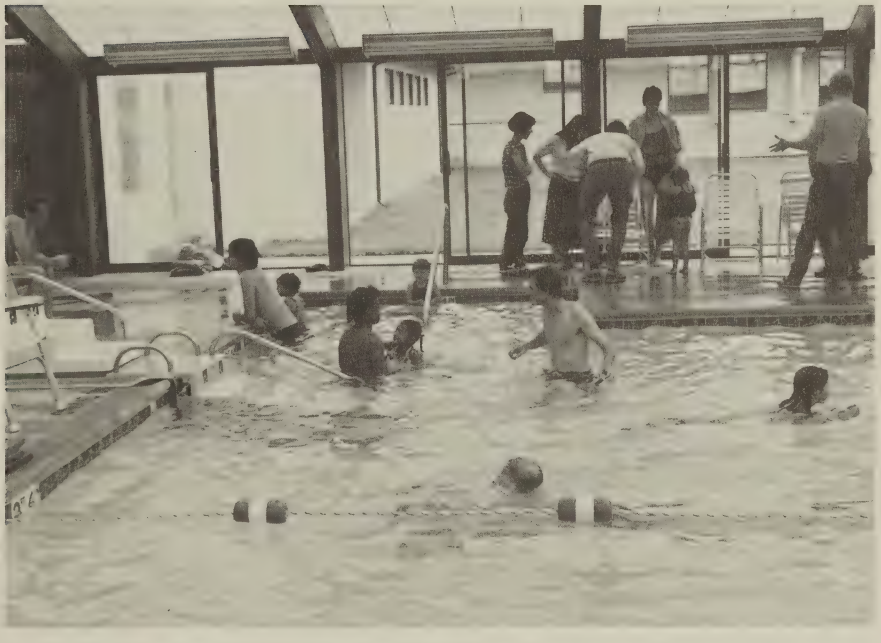
CHARLOTTE RACHEL WILSON APARTMENTS — Located on the West Windsor campus about four miles south of the main campus, the Charlotte Rachel Wilson Apartments, were named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

WITHERSPOON APARTMENTS — The Witherspoon Apartments, named in honor of J. Houston Witherspoon, a Presbyterian layman from St. Louis, Missouri, and a long-time friend of and generous donor to the Seminary, opened in early 1998. The apartments are located on Emmons Drive across from the Charlotte Newcombe Center on the West Windsor campus. Designed for the growing number of single "second-career" students at Princeton, the building houses fifty students in thirty one-bedroom and ten two-bedroom apartments.

CHARLOTTE NEWCOMBE CENTER — Completed in the summer of 1982, the Charlotte Newcombe Center is located on Emmons Drive of the Seminary's West Windsor campus. The building contains a multi-purpose/lounge area, a computer resource center, and a day care center.

CENTER FOR CHILDREN — Located in the Charlotte Newcombe Center on Emmons drive on the West Windsor campus, the Center for Children opened in fall 1995. Licensed by the state of New Jersey, the center offers full- and half-day-care programs, September through mid June, and a summer session from mid June through mid August. The center serves children, ages 6 months through pre-kindergarten, of students, staff, faculty, and administration, and visitors to the Center of Continuing Education.

SEMINARY POOL — Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the West Windsor campus, it is available to all members of the Seminary community.



Programs of Study

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy copy of which will be sent upon request or which can be accessed through the PTS home page on the World Wide Web at http://www.ptsem.edu. A nonrefundable fee of $35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work

pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. It is arranged through the Office of Vocations. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations by March 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions are made on a rolling basis beginning in October. It is expected that applications for the M.Div. program will be filed with the Office of Admissions and Financial Aid by March 1 for the following academic year. Applications received after March 1 will be considered on a space available basis. In awarding merit fellowships, applications completed by February 1 will receive preference.

Princeton theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of theological Schools in the U.S. and Canada, international students are not usually admitted to the M.Div. program.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (sixty semester credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general requirements. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in philosophy or Christian ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Courses PR201,-202, Introduction to Preaching (four credits), which are to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care.

GENERAL REQUIREMENTS

1. Course VM100, Formation for Christian Ministry (two credits), taken in the first year of the program. [Not applicable to students entering their program in academic year 1999–2000.]

2. Two field education units worth two credits each. The first is usually done during the summer between the junior and middle years and is selected from one of the following: GM102, GM103, GM110, GM112, GM119, or GM123. The second is usually done over the entire middle year and is selected from one of the following: GM104–105, GM106–107, GM108, GM109, GM115–116, GM117, GM121–122, GM124–125, or GM126–127. At least one of the course sites must be in a local church.

3. Course VM300, Transitions to Christian Leadership (two credits), taken in the final year of the program. [Does not apply to students who begin their program in the 1999–2000 academic year.]

ELECTIVES

The twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.

2. Denominational studies, such as polity, which do not meet departmental distribution requirements. Students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

3. A senior research paper or thesis (three or six credits).

4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined

conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.

2. To satisfy requirements of the field education sequence.

3. To enroll in a program of clinical pastoral education.

4. To make up deficiencies.

5. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, the Seminary medical insurance plan, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

An accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University is available. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work. Students interested in the accelerated program apply for the Master of Divinity degree at the Seminary. Application for the Master of Social Work is made to the School of Social Work at Rutgers University during the middle year at the Seminary. The Seminary does not admit students directly to the Rutgers program and makes no guarantee that applications to Rutgers University will be successful.

In consultation with the registrar, the M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Seminary registrar.

Information covering the specific requirements of this program is available upon request.

MASTER OF DIVINITY/MASTER OF ARTS CONSOLIDATED PROGRAM

Persons who at the time of application know that they wish to pursue a combined Master of Divinity and Master of Arts program may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Christian education specialization. Although requirements for the two degrees are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in theological studies as related to educational understanding and practice than would be possible were the degrees to be pursued in sequence.

Students admitted to the consolidated program after matriculation at Princeton Seminary may *not* receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the consolidated program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be the standard time.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or

her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. The interview is arranged through the office of the Director of Vocations. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations by March 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

It is expected that applications for the M.A. program be filed with the Office of Admissions and Financial Aid by March 1 for the following academic year, although applications submitted after March 1 will be considered. Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty semester units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty semester credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology Department.

PRACTICAL THEOLOGY

The twenty-five credits required in practical theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; a course in cultural foundations of Christian education; a course in teaching; a course in church administration; and course ED105, The Educational Ministry (taken in the senior year with special precept focussed on a final project).

GENERAL REQUIREMENTS

The student's program requires six to eight credits from this listing.

1. Course VM100, Formation for Christian Ministry (two credits), taken in the first year of the program. [Not applicable to students entering their program in academic year 1999–2000.]

2. Course GMIII, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.

3. Course GMII3, MA Field Education Unit 2 (two credits), usually done during the senior year.

4. In addition, students who are members of the Presbyterian Church (U.S.A.) ordinarily take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to fourteen credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their work with a focus on youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take the following:

1. ED101, Introduction to Christian Education.
2. ED105, Educational Ministry (taken in the last year of the program).
3. ED352, Theological Foundations for Ministry with Youth.
4. ED353, Advanced Studies in Youth, Society, and Culture.
5. A course on communicating and young people.
6. A course on teaching.
7. A course on human development.
8. A course on religion and culture.
9. A course on the family.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Admissions

and Financial Aid by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Admissions and Financial Aid by January 10 for the following academic year. For information about scholarships available to international applicants, see p. 184 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 550, with 55 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) paper based examination, or 213 on the computer based test. TOEFL scores are to be submitted with the application by the January 10 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must

indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a research paper or thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a research paper or thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the research paper or thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is

to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have served in full-time ministry *for at least three years* following receipt of the basic theological degree (whether it was an M.Div. or not). Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in

ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the *subject matter content* of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

b. D.MIN. WORKSHOPS. Required on-campus residency for the D.Min. oc-



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curs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. FINAL MINISTRY PROJECT. The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Information about costs and payment for the program will be found in this Catalogue in the chapter headed *Tuition, Fees, and Payments*. Room and board expenses while attending workshops are additional. Failure to make payment by the date specified will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

Limited financial aid in the form of either grants or loans is available for Doctor of Ministry candidates on a demonstrated need basis beginning in 1999. Applications are available on request from the D.Min. office after admission to the program. The aim of financial aid is to ensure that ministers from all contexts are afforded an equal opportunity to participate in the program. It is expected that each applicant will demonstrate due diligence in utilizing other sources of funding, including congregational/organizational support, before applying for financial aid.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
Doctor of Ministry Program
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Telephone: (609) 497-7875
E-mail: dmin@ptsem.edu

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]

2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]

3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]

4. Religion and Society [Sociological Theory, Social Ethics]

5. Practical Theology [Christian Education, Pastoral Theology, Homiletics

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.*

Candidates for programs in Christian Education, Pastoral Theology, and Homiletics must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 2000. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser

and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral examination of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: September/October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements

have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Three unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International.*

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of $565. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Vice President for Financial Affairs will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fourth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following spring semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and



MICHAEL BONGART

Sang Hyun Lee

placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Office of Admissions and Financial Aid.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service. Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Admissions and Financial Aid (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). The successful applicant will have achieved a minimum score of 550, with a minimum of 55 scored on each of the three parts of the examination, on paper based test or 213 on computer based test. The fee for any such test shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of Theological Schools in the U.S. and Canada, international students are not usually admitted to the M.Div. program.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs are rarely admitted to begin studies during the second semester.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification requirements during their Seminary degree program. M.Div. students wishing to take Greek and Hebrew who also wish to pursue teacher certification must enroll in one of these languages the summer prior to beginning their degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experi-

ence, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 1 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker
PROGRAM COORDINATOR: David H. Wall
PROGRAM DIRECTOR FOR CONGREGATIONAL LIFE: R. Scott Sheldon
OPERATIONS COORDINATOR: Mary Grace Royal
CONFERENCE COORDINATOR: Sharon Lynn Kozlowski

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around four focus areas: spiritual growth, professional leadership, vital congregations, and theological studies. The Center also offers web events online, a few off-campus events, and a jointly sponsored international program with St. Mary's College, St. Andrews University, in Scotland.

The *Program Guide*, in which the many programs of the Center are listed in detail, is distributed in mid-summer. It contains complete information and registration forms. Copies may be obtained by contacting:

Center of Continuing Education
20 Library Place Princeton, New Jersey 08540
Phone: (609) 497-7990
FAX: (609) 497-0709
E-mail: coned@ptsem.edu
Web site address: http://www.ptsem.edu/ce

Students at the Seminary may also take advantage of most of the offerings of the Center by registering in advance. Certain restrictions and requirements apply.

The Center also assists those who wish to pursue short-term or long-term study on campus, using the facilities of Speer and Luce Libraries. Additional



Joyce C. Tucker

information and independent study registration forms are available in the *Program Guide* or on the web site.

Facilities, Housing, Family Housing, and Meals

Continuing education events held on the Princeton Theological Seminary campus use meeting rooms in Adams House, Speer and Luce Libraries, and the Mackay Campus Center. A new multi-media conference room, lounge, and art studio in the new addition to Erdman Hall are expected to open by September 1999.

Housing for continuing education participants is in the newly renovated Erdman Hall (20 Library Place) on the Seminary campus. Guests will be assigned to single occupancy rooms unless they request to share a room. Some single rooms share a bath with another room. Five rooms are specifically equipped to meet the needs of persons with disabilities. Room rates per person per night are $30 for a single room and $25 when two people occupy the room. Check-in time is 3:30 p.m. and check-out time is 11:00 a.m.

Erdman also has six family units, consisting of two bedrooms with connecting bath that can accommodate families of more than two people.

Princeton Seminary's cafeteria in the Mackay Campus Center serves excellent food with a wide variety of selections for every meal. In order to fulfill our contractual responsibility to the Seminary's fool service provider, we must offer our campus housing and meal plan as a package when continuing education

events are in session. Those arriving early or staying on campus following an event may purchase meals in the cafeteria on a cash basis.

Certification Programs

The Center of Continuing Education offers course work for the following certification programs.

PRESBYTERIAN CHRISTIAN EDUCATOR CERTIFICATION

Certification in the Presbyterian Church (U.S.A.) at the Certified Associate in Christian Education level and at the Certified Christian Educator level requires demonstrated knowledge and skills in six areas: biblical interpretation, Reformed theology, human development, religious education theory and practice, Presbyterian polity, and Presbyterian program and mission. Courses for those who seek certification are available during the progrtam year. In 1999–2000, the two offerings are Reformed Theology and Presbyterian Polity, Program, and Mission. For further information on certification or directed studies, contact your local presbytery certification advisor or:

Donna Cook, associate for accreditation and certification
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202-1396
Phone: 502-569-5751

PRESBYTERIAN INTERIM MINISTRY CERTIFICATION

Interim ministry certification represents a judgment on the part of the Presbyterian Church (U.S.A.) Certification Board that a candidate has completed the required level of training, demonstrates the ability to articulate and apply interim theory in a supervised field experience and in an interview with the board, has functioned effectively in at least two interim positions, and has made a commitment to continued training, growth, and accountability. The purpose of this certification program is to raise the level of professionalism in the field of interim ministry, and to help presbyteries and congregations in their choice of effective pastoral leadership for the critical interim time. A two-week sequence of basic training in interim ministry theory and skills (sixty contact hours) is required.

Princeton Seminary, in cooperation with the Synod of the Northeast, offers this training each year. Week One (thirty hours) will be offered twice, October 18–22, 1999 and April 3–7, 2000.

To begin the certification process, please contact Ms. Donna Cook, associate for accreditation and certification, at the above Louisville address and telephone number.

ADMINISTRATIVE PERSONNEL ASSOCIATION (APA) OF THE PRESBYTERIAN CHURCH (U.S.A.)

APA is a professional association whose membership is composed of administrative and support staff, such as administrative assistants, secretaries, receptionists, clerks, typists, bookkeepers, financial specialists, and computer operators/programmers. Members work for the denomination in local churches, governing bodies, agencies, and institutions.

The primary goal of the organization is to increase member professionalism and to affirm the ministry of the lay church professional. To that end, members are offered opportunities for continuing education and chances to complete the requirements to be certified as a Fellow in church administration. Level I certification is achieved after forty hours of study in a variety of courses, including church history, theology, polity, and various courses on office technology. Level II courses are also available. The Annual Northeast Region Event, which offers Level I and Level II courses, is scheduled for May 4–5, 2000.

For further information about APA, including how to contact your local region, contact:

Dot Bass, APA office manager, 1102 Shelley Road, Raleigh, NC 27609; phone: 919-787-2055

HISPANIC LEADERSHIP DEVELOPMENT AND ENHANCEMENT PROGRAM

Princeton Theological Seminary offers a *Certificado en Liderazgo Congregacional* to lay leaders of Hispanic congregations who have completed a three-year program that includes group leadership, biblical studies, theology, church history, evangelism, and stewardship. This program is sponsored by the Seminary in cooperation with presbyteries in New York and New Jersey, the Synod of the Northeast (PCUSA), and the Congregational Ministries Division of the General Assembly (PCUSA).

For further information contace:

The Reverend Victor Aloyo Jr.
Director of Vocations
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542
Phone: 609-497-1940

THE INSTITUTE OF THEOLOGY

The Institute of Theology is offered by the Center of Continuing Education for two weeks each summer in late June and early July. Pastors, educators, and other church leaders gather for Bible study and worship, seminars, workshops,

convocation, and other special opportunities. Leadership is shared by members from the Princeton faculty and administration, and faculty and pastors from around the country. The fifty-ninth annual Institute of Theology "Who is My Neighbor?" is scheduled for eight days in Princeton.

- Week One: June 12–16, 2000
- Week Two: June 18–22, 2000

For complete information and a brochure, contact:

Institute of Theology
20 Library Place
Princeton, NJ 08540
Phone: 609-497-7990
FAX: 609-497-0709
E-mail: coned@ptsem.edu
Web site: http://www.ptsem.edu/iot99

PRINCETON THEOLOGICAL SEMINARY INSTITUTE FOR YOUTH MINISTRY

The Princeton Theological Seminary Institute for Youth Ministry was established in 1995 as an international center committed to furthering the theological task of Christ-centered ministry with young people. Through integrating theory and practice, the Institute seeks to education and equip leaders and pastors for ministry with youth through church and community, both locally and globally. The Princeton Theological Seminary Institute for Youth Ministry carries out its mission through: degree programs, research, continuing education, and leadership development.

Degree Programs

Princeton Theological Seminary offers two master's level degree programs to students wishing to focus part or all of their academic studies on youth ministry. The Master of Arts program and the Master of Divinity/Master of Arts Consolidated program include courses in Bible, theology, church history, and practical theology, as well as several courses on the church's ministry with youth. In addition, a doctor of philosophy program in practical theology is available with an emphasis in youth ministry. For more information on these degree programs see the section "Programs of Study."

Research

The Institute for Youth Ministry initiates original research in areas of youth, church, and culture and integrates research with the on-going practice of youth

ministry. It sponsors the Princeton Lectures on Youth, Church and Culture annually and is currently heading up a research project on Youth, Globalization, and the Church.

Continuing Education and Leadership Development

The Institute for Youth Ministry provides opportunities for professional non-degree theological education and practical training in youth ministry. Some of its programs are:

- The Princeton Forums on Youth Ministry focus on practical theological reflection in the area of youth ministry. The forums include the Princeton Lectures on Youth Church and Culture, casual discussion with lecturers and faculty, worship, seminars relating theological disciplines and youth ministry, and electives on specialized subjects in practical theology.
- The Certificate in Youth and Theology program encourages the professional development of youth ministry practitioners and recognizes those who have made a sustained commitment to non-degree theological education in youth ministry.
- The Institute provides resources to support the ministry of the local church, publishing the Princeton Lectures on Youth, Church and Culture annually and a new video series based on the Forum seminars.

For more information contact:

Kay Vogen
Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-497-7914; FAX: 609-279-9014
E-mail: iym@ptsem.edu

SUMMER SESSION

The summer session is designed to make graduate theological education available to certain persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, provide Seminary students opportunities for additional work, and enrich the institution's continuing education program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses may be offered in the following subject areas: biblical studies, theology and ethics,

church history, preaching, congregational ministries and worship, Christian education, and pastoral care. Summer session courses, with the exception of biblical languages, are normally offered during two three-week periods in the months of July and August.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 44–45 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class
10:00 a.m. – 10:45 a.m. Break
10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is published in the summer session brochure, which is available in early January of the applicable year.

For further information concerning the summer session, contact:

Office of the Registrar
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Phone: 609-497-7820; FAX: 609-683-0741
E-mail: registrar@ptsem.edu

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.



KEITH KERBER

Courses of Study

The course offerings have been projected for the academic year 1999–2000 and, in some instances, for the year 2000–2001. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three units of academic credit unless otherwise stated in the description.

A full-time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Requirements	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology



KRYSTIN GRANBERG

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology
VM	Vocation and Ministry	

The number portion of the code provides a unique identification for each offering. Numbers 199–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 299–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 999–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, C.C. Black, J.H. Charlesworth, B.R. Gaventa (chair), T.W. Gillespie, D.H. Juel, *P.D. Miller, ‡J.J.M. Roberts, K.D. Sakenfeld, C.L. Seow

ASSOCIATE PROFESSORS: *B.K. Blount, D.T. Olson

ASSISTANT PROFESSORS: F.W. Dobbs-Allsopp, J.E. Lapsley, J.R. Wagner

VISITING LECTURER: S. Freedman

OLD TESTAMENT

Introductory Courses

OT101 ORIENTATION TO OLD TESTAMENT STUDIES

An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.

First Semester, 1999–00 Mmes. Lapsley and Sakenfeld

First Semester, 2000–01

OT151,-152 INTRODUCTORY BIBLICAL HEBREW

First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.

Full Year, 1999–00 Mr. Dobbs-Allsopp and Ms. Lapsley

Full Year, 2000–01

OT153 HEBREW TRANSLATION

Designed to enable students to acquire and maintain proficiency in the reading of Hebrew prose, with an emphasis on the building of vocabulary. Prerequisite: elementary Hebrew grammar. One credit.

Both Semesters, 1999–00 Staff

*On leave first semester 1999–00. ‡On leave both semesters 1999–00.

Multi-Program Classes Based on the English Text

OT211 THE INTERPRETATION AND THEOLOGY OF THE PENTATEUCH
Study of the first five books of the Old Testament, with attention to the variety of ways in which this biblical material may be interpreted with a focus on contemporary issues of theology and faith. Prerequisite: course OT101. Three credits.
Second Semester, 1999–00 Mr. Olson

OT231 JOB AND THE PROBLEM OF SUFFERING
Job and the problem of suffering in the light of ancient Near Eastern parallels. A comparative investigation of the historical context, literary genres, motifs, and structure of the book of Job as these bear on its treatment of the problem of suffering. Prerequisite: course OT101. Three credits.
First Semester, 2000–01 Mr. Roberts

OT240 ISRAEL'S WISDOM LITERATURE
A survey of the wisdom writings of Israel, especially the books of Job, Proverbs, and Ecclesiastes. The discussion will include the definition, provenance, and scope of wisdom; the nature and character of the wisdom literature; problems encountered in the exegesis of such texts; and the place of wisdom in the canon and in Old Testament theology. The course will also consider the problems and possibilities of preaching and teaching from such texts, and the relevance of wisdom's perspectives for contemporary theology. Prerequisite: course OT101. Three credits.
First Semester, 1999–00 Mr. Seow

OT256 DANIEL: INTERPRETATION AND EXPOSITION
A study of the Book of Daniel, with attention to questions of origin, genres, world view, and theological perspectives. Will also explore the mythological elements in the book, the background of the "son of man" tradition, Old Testament angelology, eschatology, and the problem of cosmic evil. There will be opportunity to consider contemporary theological and homiletical issues posed by apocalyptic literature in general and the Book of Daniel in particular. Prerequisite: course OT101. Three credits.
First Semester, 2000–01 Mr. Seow

OT270 EXILE AND THEOLOGY
A historical and theological study of the exilic period, with emphasis upon the theologies that emerged in the wake of the destruction. Special attention to the responses of Jeremiah, Ezekiel, the Priestly theologian, and Deutero–Isaiah to the exilic situation. Prerequisite: course OT101. Three credits.
Second Semester, 1999–00 Mr. Seow

OT301 GOD IN THE OLD TESTAMENT
The course will focus on the central word of the Old Testament, its witness to the God of Israel who was incarnate in Jesus Christ. Such topics as the character or attributes of God, the presence of God, the knowledge of God, distinctiveness and commonality in relation to other religious views of God, the role of anthropomorphic language, and the



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history of God will be considered. Exploration of these matters in the context of the Old Testament as a whole, and as they affect the way in which we think about Christian theology. Prerequisite: course OT101. Three credits.

Second Semester, 2000–01 Mr. Miller

OT312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the Commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the Commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.

Second Semester, 1999–00 Mr. Miller and Ms. Duff

OT335 MYTH AND TRADITION IN OLD TESTAMENT THEOLOGY

A course on the theological traditions of the Old Testament in their cultural and historical contexts, focusing on the themes of creation and liberation. Emphasis on theology as a creative process utilizing cultural symbols and images as well as authoritative traditions. Consideration of issues of the unity and diversity of the Old Testament

and the implications of the traditioning process for modern theological reflection. Prerequisite: course OT101. Three credits.
Second Semester, 2000–01 Mr. Seow

OT360 THE OLD TESTAMENT, WOMEN, AND CULTURAL AND ECCLESIAL DIVERSITY
Interpretation of the Old Testament in and for the church in support of understanding women as fully human in God's image. Students will identify and study Old Testament texts appropriate to the topic within their own cultural and ecclesial contexts and will consider contextually appropriate teaching strategies; class participants from diverse contexts will share their learning about texts and strategies. Attention to development of culturally and ecclesially appropriate bibliographies. Prerequisite: course OT101.(Enrollment may be limited.) Three credits.
Second Semester, 2000–01 Ms. Sakenfeld

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.
First Semester, 1999–00 Mr. Olson
First Semester, 2000–01

OT405 EXEGESIS OF EXODUS
Reading and exegesis of selected portions of the Hebrew text. Study of the function of narrative, poetry, law, and cult to teach the Israelites who they were, who their God was, and how and why they had come into existence as a people. Prerequisite: course OT152. Three credits.
Second Semester, 1999–00 Mr. Olson

OT412 READING AND INTERPRETING DEUTERONOMY
A detailed reading of the book of Deuteronomy in Hebrew, with attention to grammatical, syntactical, literary, and theological features of the text. Designed to enable students to gain a high degree of familiarity with the language and thought of this central and influential book. Students will read through much of the book in Hebrew. Opportunity will be given to prepare an exegesis of a portion or portions of the book. Prerequisite: courses OT101 and OT152. Three credits.
Second Semester, 2000–01 Mr. Miller

OT420 READING AND INTERPRETING KINGS
Interpretation of portions from I and II Kings, with particular attention to the nature of biblical narratives and the theological contributions of these texts to the life of the faith community. Selections read will include those passages commonly found in the lectionaries, as well as those that are notoriously difficult to read as scripture (e.g., strange or offensive

stories, pedantic descriptions, and seemingly dry historical accounts). Designed to help students develop their ability to interpret this historical narrative as theological literature. Prerequisites: courses OT101 and OT152. Three credits.
First Semester, 1999–00 Mr. Seow

OT426 EXEGESIS OF THE BOOK OF PSALMS
Exegesis and interpretation of individual psalms with particular attention to those that have a central place in the life, liturgy, and theology of the Jewish and Christian communities; exploration of the role these psalms have played in church and synagogue and their present possibilities for Christian praise, preaching, and prayer. Some attention will be given to larger questions having to do with the Psalter as a whole, such as the Psalter as collection, as prayerbook, as liturgy, and as basis for theology. Designed to enable students both to sharpen their exegetical skills and to deepen their familiarity with and understanding of this significant part of the Bible. Prerequisite: courses OT101 and OT152. Three credits.
Second Semester, 1999–00 Mr. Miller

OT430 EXEGESIS OF ECCLESIASTES
Exegesis of selected portions of Ecclesiastes, including discussion of critical problems and thematic tensions in the book. Prerequisites: courses OT101 and OT152. Three credits.
First Semester, 2000–01 Mr. Seow

OT432 EXEGESIS OF SECOND ISAIAH
Reading and exegesis of the Hebrew text of Isaiah 40–55, including a study of theological themes such as righteousness, redeemer, the "exodus" motif, and the servant of the Lord. Prerequisite: courses OT101 and OT152. Three credits.
Second Semester, 2000–01 Mr. Seow

OT452 EXEGESIS OF AMOS
Reading and exegesis of the Hebrew text. Special attention will be given to the theology of the prophet in the light of the socio-political milieu of eighth century Israel. Prerequisite: course OT152. Three credits.
Second Semester, 1999–00 Mr.Seow

OT460 STORY, TRUTH, AND THE OLD TESTAMENT
In this course we will look at how the existence of diverse genres in the Old Testament affects how we think about them theologically. We will attend to some different ways of reading for theological truth, consider in some depth the question of the authority of the Bible, and examine some biblical texts in detail, with a particular emphasis on how we can hear the theological claims of biblical stories. Prerequisite: course OT152. Three credits.
Second Semester, 2000–01 Ms. Lapsley

OT466 WOMEN IN OLD TESTAMENT NARRATIVES
A study of selected Old Testament narratives involving women, with attention to historical, literary, and theological perspectives centered around the issue of gender. Prerequisite: course OT152. Three credits.
Second Semester, 1999–00 Ms. Lapsley

OT475 OLD TESTAMENT IN THE NEW TESTAMENT

Exploration of the use of the Old Testament in the New in light of Jewish scriptural interpretation in the post-biblical period (200BCE–200CE). Focus on specific New Testament passages, with attention as well to broader questions, like the role of interpreting the Old Testament in the development of Christology, theology, and ecclesiology, and the implications for an understanding of "canon." Same as course NT475. Prerequisites: courses OT101, OT152, NT101, and NT152. Three credits.

First Semester, 1999–00 Mr. Juel

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.

Second Semester, 2000–01 Mr . Olson

Advanced Language Classes

OT510 ACCELERATED HEBREW READING

A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.

First Semester, 1999–00 Mr. Marks

First Semester, 2000–01

OT541 ARAMAIC GRAMMAR AND READING

An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.

Second Semester, 1999–00 Mr. Armstrong

OT553,-554 UGARITIC GRAMMAR

Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.

Full Year, 2000–01 Mr. Roberts

OT555,-556 AKKADIAN GRAMMAR

Study of the grammar in transcription, followed by reading of cuneiform texts from

several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.
Full Year, 2000–01 Mr. Roberts

OT557,-558 INTERMEDIATE AKKADIAN
Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.
Full Year, 1999–00 Ms. Freedman

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES
Survey of the current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.
Second Semester, 1999–00 Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.
First Semester, 1999–00 Mr. Olson

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 2000–01 Mr. Roberts

OT903 HEBRAICA
A critical exploration and application of comparative philology, historical Hebrew grammar, textual criticism, and historical reconstruction to the exegesis of selected Old Testament texts. Texts treated will include samples of archaic Hebrew poetry as well as standard Hebrew poetry from prophetic, wisdom, and liturgical materials. Three credits.
First Semester, 1999–00 Mr. Dobbs-Allsopp

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT
A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.
Second Semester, 1999–00 Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.
First Semester, 2000–01 Mr. Olson

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES
An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
Second Semester, 1999–00 Messrs. Blount and Juel
Second Semester, 2000–00

NT151,-152 INTRODUCTION TO NEW TESTAMENT GREEK
An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 1999–00 Mr. Wagner
Full Year, 2000–00

NT153 TRANSLATION FROM THE GREEK NEW TESTAMENT
Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: elementary Greek grammar. One credit.
Both Semesters, 1999–00 Staff

Multi-Program Classes Based on the English Text

NT299 THE APOCALYPSE: WHAT DOES REVELATION REALLY REVEAL?
A literary, theological and socio-historical study of the book of Revelation based on the English text. Particular attention will be given to the book's prophetic use of apocalyptic imagery which encodes a spiritually and politically transformative message to both its first-century and contemporary church audiences. Prerequisite: course NT101. Three credits.
Second Semester, 2000–01 Mr. Blount

NT307 PREACHING THE GOSPEL OF MARK

An exploration of a variety of preaching styles appropriate to themes and literature in the gospel of Mark. Special attention to the ways in which sermons reflect the social locations of both biblical texts and contemporary congregations. Opportunity for exegetical study of Markan texts, and for the preaching and writing of sermons based on those texts. Same as course PR307. Limited to twenty students; preference given to those closest to graduation. Prerequisites: an introductory course in preaching and course NT101. Three credits.

Second Semester, 1999–00 Mr. Blount and Ms. Tisdale

NT310 THE JEWS IN CHRISTIAN PREACHING: A BIBLICAL AND THEOLOGICAL STUDY

The course explores the portrayal of Jews and Judaism in Christian preaching and teaching. Focusing on select New Testament texts, read within their Jewish milieu, the course will deal with"election," "the people of God," and anti-Judaism. The goal is to form a more salutary Christian practice. Same as course TH300. Prerequisites: courses NT101 and TH221. Three credits.

First Semester, 1999–2000 Mr. Juel and Ms. Charry

NT330 WOMEN AND THE LETTERS OF PAUL

Women in Paul's letters, in the churches of Paul's ministry, and as readers of Paul's letters. Prerequisite: course NT101. Three credits.

First Semester, 1999–00 Ms. Gaventa

NT341 PRAYER IN THE NEW TESTAMENT

An exploration of the forms, directions, and theological bases of prayer in the New Testament, with attention to its Jewish origins, patristic developments, and significance for the contemporary church. Prerequisite: course NT101. Three credits.

Second Semester, 1999–00 Mr. Black

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course TH379. Prerequisite: course NT101. Three credits.

First Semester, 2000–01 Messrs. Blount and Taylor

NT390 MEANING AND TRUTH IN BIBLICAL INTERPRETATION

With a focus on one of the Gospels, the course explores the truth claims the church makes for the Bible, with particular attention to the use of scripture in evangelical persuasion. Prerequisite: course NT101. Three credits.

Second Semester, 1999–00 Mr. Juel

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS
An introduction to exegetical methods by means of translation and interpretation of First Thessalonians and selected passages from the Gospel of Luke, with attention to the place of critical biblical study in the church's ministry. Prerequisite: NT152
First Semester, 1999–00 Ms. Gaventa
First Semester, 2000–01

NT406 THE GOSPEL ACCORDING TO MARK
A consideration of the earliest Gospel's history, literary character, and theology, with particular attention to Mark's role in the formation of Christian character. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1999–00 Mr. Black

NT410 EXEGESIS OF THE GOSPEL OF JOHN
Reading and exegesis of selected passages from the Greek text, with emphasis on exegetical method. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1999–00 Mr. Charlesworth

NT411 THE PARABLES OF JESUS
An exegetical and theological study of the parables in Mark, Matthew, and Luke, with attention to their historical setting, theological emphases, and hermeneutical implications. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1999–00 Mr. Black

NT414 EXEGESIS OF ROMANS
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1999–00 Ms. Gaventa

NT415 EXEGESIS OF ROMANS 9–11
Exegesis of Romans 9–11 as an example of early Christian prophecy, with special attention to the theological issue of the triumph of God's mercy in the history of salvation. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 2000–01 Mr. Gillespie

NT418 EXEGESIS OF GALATIANS
Reading and exegesis of the letter, with special reference to its literary genre, the historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1999–00 Mr. Gillespie

NT431 THE EPISTLE TO THE HEBREWS
Study of the Greek text of Hebrews from historical, literary, sociocultural and theological perspectives. Special attention will be paid to questions of the letter's background of



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thought and to its novel interpretations of scripture. Prerequisites: courses NT101, NT152, and OT101. Three credits

Second Semester, 1999–00 Mr. Wagner

NT470 THE PSEUDEPIGRAPHA

A research class focused upon Jewish and early "Christian" texts that date from ca. 250 B.C. to A.D. 200. Languages read will depend upon the proficiency of the students, but it is expected that manuscripts as well as texts in Hebrew, Aramaic, Syriac, Coptic, Latin, and Greek will be studied. Discussion will move from philology to theology; a search for the heart of early Judaism. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.

First Semester, 1999–00 Mr. Charlesworth

NT475 OLD TESTAMENT IN THE NEW TESTAMENT

Exploration of the use of the Old Testament in the New in light of Jewish scriptural interpretation in the post-biblical period (200BCE–200CE). Focus on specific New Testament passages, with attention as well to broader questions, like the role of interpreting the Old Testament in the development of Christology, Theology, and Ecclesiology, and the implications for an understanding of "canon." Same as course OT475. Prerequisites: courses NT101, NT152, OT101, and OT152. Three credits.

First Semester, 1999–00 Mr. Juel

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY

Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry

situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 2000–01 Mr. Olson

Advanced Language Classes

NT575 SYRIAC
One hour reading course in Syriac. Prerequisite: course OT541 or equivalent. One credit.
First Semester, 1999–00 Mr. Charlesworth

NT891 ADVANCED GREEK GRAMMAR AND READING I
Grammatical and syntactical analysis and reading of Greek Hellenistic texts outside the New Testament. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 1999–00 Mr. Black

NT892 ADVANCED GREEK READING AND GRAMMAR II
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 2000–01 Mr. Wagner

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES
Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.
Second Semester, 2000–01 Staff

NT904 NEW TESTAMENT THEOLOGY
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.
First Semester, 2000–01 Mr. Juel

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING
Exploration of the Hellenistic and Roman worlds as context for the rise and development of earliest Christianity. Topics to be addressed include political and economic history, social relations, and Hellenistic-Roman philosophy and religion. Intensive reading in primary and secondary sources. Three credits.
First Semester, 1999–00 Mr. Wagner

NT922 FIRST CENTURY JUDAISM
A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.
Second Semester, 2000–01 Mr. Juel

NT943 CRITICAL ISSUES IN LUKE–ACTS
A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. Three credits.
Second Semester, 1999–00 Ms. Gaventa

NT975 BIBLICAL HERMENEUTICS
A discussion of the major hermeneutical works of today, and of their most important antecedents in the history of biblical interpretation. Three credits.
Second Semester, 1999–00 Mr. Juel

DEPARTMENTAL FACULTY

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian Emeritus. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

CARL CLIFTON BLACK II. Otto A. Piper Professor of Biblical Theology. M.A., University of Bristol (U.K.); M.Div., Emory University; Ph.D., Duke University. His interests are in the theology of synoptic gospels; Johannanine literature and theology; Greco-Roman rhetoric; and history of the interpretation of scripture. (United Methodist)

BRIAN KEITH BLOUNT. Associate Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

FREDERICK WILLIAM DOBBS-ALLSOPP. Assistant Professor of Old Testament. M.Div., Princeton Theological Seminary; Ph.D., Johns Hopkins University.

His researach and teaching interests include Hebrew poetry, integration of literary and historical methods of interpretation, Semitic languages and linguistics, and comparative study of Old Testament literature within its ancient Near Eastern context. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College. She is particularly interested in the theology of the Pauline letters and narrative analysis of Luke–Acts. (Presbyterian)

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D., Princeton Theological Seminary; Ph.D., Claremont Graduate School; D.D.(Hon.), Grove City College; Th.D.(Hon.), Theological Academy of the Debreçen Reformed College in Debreçen, Hungary; D.Th.(Hon.), Gáspár Károli Reformed University in Budapest, Hungary; D.Phil.(Hon.), Soong Sil University in Seoul, Korea; D.D.(Hon.), University of St. Andrews, Scotland. His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

DONALD HARRISVILLE JUEL. Richard J. Dearborn Professor of New Testament Theology. B.D., Luther Theological Seminary; M.Phil., Ph.D., Yale University. Although his interests are not confined to one area, his general focus has been on the Gospels, especially Mark and Luke–Acts, with a particular interest in the passion tradition and Christology. His study of Judaism, particularly Jewish biblical interpretation, has led to an interest in the use of the Old Testament in the New Testament, to the larger issue of the relationship of the two Testaments, and to the matter of Jewish/Christian relations. (Lutheran)

JACQUELINE EVANGELINE LAPSLEY. Assistant Professor of Old Testament. M.A., University of North Carolina, Chapel Hill; M.Div., Princeton Theological Seminary; Ph.D., Emory University. Her primary research and teaching interests include literary and theological aproaches to the Old Testament, with a particular interest in theological anthropology; interdisciplinary connections between the Old Testament, ethics, and theology; and the history of interpretation. (Episcopalian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament Theology. B.D., Union Theological Seminary in Virginia; Ph.D., Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition, the books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Associate Professor of Old Testament. M.Div., Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B., Harvard University Divinity School; Ph.D., Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

JACKSON ROSS WAGNER JR. Assistant Professor of New Testament. M.Div., M.A., Trinity Evangelical Divinity School; Ph.D., Duke University. His current research explores the ways in which Paul's gentile mission shapes his interpretation of Israel's scriptures and, conversely, how Paul's reading of scripture (particularly Isaiah) informs his understanding both of the gospel and of his apostolic calling. His interests include the interpretation of scripture in the Second Temple period and early Christianity, the Septuagint, the history of early Judaism, and Jewish-Gentile relations in the ancient world. An incurable "philologos," he enjoys the study of ancient Greek and Hebrew, as well as of various and sundry other languages, living and "dead." (United Methodist)

History

PROFESSORS: R.K. Fenn, S.H. Hendrix, ‡E.A. McKee, ‡K.E. McVey, J.H. Moorhead (chair), L.N. Rivera-Pagan, P.E. Rorem
GUEST PROFESSOR: A.F. Walls
ASSOCIATE PROFESSOR: J.C. Deming

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I
The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
First Semester, 1999–00 Messrs. Hendrix and Rorem
First Semester, 2000–01

CH102 HISTORY OF CHRISTIANITY II
The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
Second Semester, 1999–00 Messrs. Deming and Moorhead
Second Semester, 2000–01

Multi-Program Classes

CH217 CHRISTIAN WOMEN IN THE WORLD OF LATE ANTIQUITY
Christian women of the first six centuries within the social, political, and religious framework of Greco-Roman antiquity. The martyrs, deaconesses, ascetics, and empresses themselves will be viewed along with relevant theological, exegetical, and ecclesiological issues as seen in their time: Sophia and other female metaphors for God,

‡On leave both semesters 1999–00.

image of God in women, ordination of women. Lectures and discussion of primary sources in translation. Prerequisite: course CH101. Three credits.
Second Semester, 2000–01 Ms. McVey

CH221 ST. AUGUSTINE, HIS CONFESSIONS AND HIS INFLUENCE
The life and thought of St. Augustine of Hippo, with special attention to his *Confessions*. Influential theological themes of Augustine's overall work, including *On the Trinity* and *City of God*, will be traced through the Middle Ages and Renaissance into the sixteenth-century Reformation. Lectures, small group discussions of the books of the *Confessions* (with an optional reading group on one book in the Latin original), and research paper. Prerequisite: course CH101. Three credits.
Second Semester, 1999–00 Mr. Rorem

CH223 PAGANS AND CHRISTIANS
Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH101. Three credits.
First Semester, 2000–01 Ms. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH
A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.
Second Semester, 1999–00 Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION
An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.
First Semester, 2000–01 Mr. Rorem

CH240 MEDIEVAL CHRISTIANITY AND ITS CONTEXT
A broad survey of the medieval church, its theology and culture, in historical context. Some emphasis will be placed on the art, architecture, and music of medieval Christianity, and the relationships of Christians to Muslims and Jews. Prerequisite: course CH101. Three credits.
Second Semester, 2000–01 Mr. Rorem

CH315 MUSLIMS AND CHRISTIANS FROM MOHAMMED TO LUTHER
A survey of the various facets of the relationship between Islam and Christianity from Mohammed to the Reformation. Special attention to the Koran and to other writings of Islamic tradition. Consideration of the intellectual and cultural exchanges as well as the Christian attempts at missions and the Crusades. Lectures, videos, discussion of primary

sources, field trip and research paper. Prerequisite: course CH101. Three credits.
Second Semester, 2000–01 Mr. Rorem

CH321 THE THEOLOGY OF MARTIN LUTHER
An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read a variety of Luther's writings and interpretations of Luther's theology. Prerequisite: courses CH101 and CH102.
Second Semester, 1999–00 Mr. Hendrix

CH322 THE THEOLOGY OF CALVIN
The character and development of Calvin's theology in historical context and its significance for the Reformed tradition. Readings from the Institutes, commentaries and sermons, treatises and ecclesiastical documents. Prerequisites: courses CH101 and TH221; or permission of the instructor. Three credits.
First Semester, 2000–01 Ms. McKee

CH326 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY
An exploration of movements within the Roman Catholic Church that renewed the church's life and thought. Special attention will be given to Ignatius Loyola and the Jesuits, Teresa of Avila, the Council of Trent, and to Catholic missions in Asia and Central America. Prerequisite: course CH101. Three credits.
First Semester, 1999–00 Mr. Hendrix

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY
Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 *or* course CH102. Three credits.
Second Semester, 2000–01 Ms. McKee

CH335 VISIONS OF CHRISTIANITY IN THE REFORMATION
Sixteenth-century reformers had different visions of what Christianity should be and current research has emphasized that diversity. While taking account of those differences, this course looks for the unity of the Reformation. Writings by Lutheran, Reformed, Catholic, and radical theologians will be read, with the following questions in mind: How much unity and coherence can be found in the Reformation? How can one best understand the Reformation as a whole and derive from that understanding its significance for contemporary Christianity? Three credits.
First Semester, 2000–01 Mr. Hendrix

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.
First Semester, 1999–00 Mr. Moorhead



MICHAEL BONGART

Elsie Anne McKee

CH381 AMERICAN PROTESTANTISM AFTER DARWIN

An analysis of major religious issues from the Civil War to the mid-1920s. Topics to be studied include the relationship of science and theology, especially the impact of Darwin's evolutionary theory; biblical criticism; the growth of liberalism and fundamentalism; the social gospel; the African American churches; the impact of changing gender roles; and the temperance and foreign missionary crusades. Three credits.

First Semester, 2000–01 Mr. Moorhead

CH436 THE SEARCH FOR A CHRISTIAN AMERICA

An examination of various efforts to make America a Christian nation, with special emphasis upon the problematic nature of these endeavors in the twentieth century. The subject will be considered in relation to issues such as religious pluralism, secularization, divergent political ideologies, and theological critiques of the possibility of any nation being Christian. Analysis of the debate engendered by the new Religious Right. Three credits.

Second Semester, 2000–01 Mr. Moorhead

CH440 AMERICAN CHRISTIANITY IN THE TWENTIETH CENTURY

An analysis of major issues and events from the fundamentalist-modernist controversy of

the 1920s to the present. Topics to be studied include the emergence of neo-orthodoxy and subsequent theological pluralism; ecumenism; the post–World War II revival of religion; the decline of the Protestant mainstream; the effect of Vatican II on American Catholicism; the church's relationship to the Great Depression; World War II, the Cold War, civil rights, feminism, and anti-war movements; the impact of the resurgence of fundamentalism and of alternative religions. Three credits.
Second Semester, 1999–00 Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE
A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.
Second Semester, 2000–01 Mr. Deming

CH455 CHURCH AND STATE IN MODERN EUROPE
The development of relations between European churches and states since the Peace of Westphalia in 1648. Examination of the ties between Church and monarchy, treatment of religious dissent, the challenge of the Enlightenment and French Revolution, and the spread of religious tolerance and the increase of church/state conflicts as European societies secularized in the nineteenth and twentieth centuries. Three credits.
First Semester, 1999–00 Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY
The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.
First Semester, 1999–00 Messrs. Deming and Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

CH900 HISTORICAL METHOD
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.
By special arrangement Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE
Topic of the seminar: to be announced. Three credits.
Second Semester, 2000–01 Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: The Dionysian Theology of John the Scot (Eriugena). Three credits.
First Semester, 1999–00 Mr. Rorem

CH932 SEMINAR: LUTHER INTERPRETATION
Topic of the seminar: Luther's Lectures on Genesis 1535–1545. The seminar will examine selected texts from these lectures which deal with specific theological themes, exegetical method, and with the historical and eschatological outlook of the reformer in the last decade of his life. Participants are invited to suggest ahead of time themes and texts that suit their programs. Texts in Latin and English.
Second Semester, 1999–00 Mr. Hendrix

CH933 CALVIN AND THE CLASSICAL REFORMED TRADITION
An examination of the theological, institutional, and pastoral development of the classical Reformed tradition in the context of early modern (Reformation) history. Particular attention will be devoted to John Calvin's thought and practice, with consideration also of the wider extent of the early Reformed tradition, both key figures and geographic expansion. Topic of the seminar: The doctrine and practice of Reformed ecclesiology.
First Semester, 2000–01 Ms. McKee

CH955 MODERN EUROPEAN CHURCH HISTORY
Topic of seminar: Religion and Gender in Modern Europe. Three credits.
Second Semester, 1999–00 Mr. Deming

CH970 AMERICAN CHURCH HISTORY
Topic of the seminar: to be announced. Three credits.
First Semester, 2000–01 Mr. Moorhead

ECUMENICS

Multi-Program Classes

EC318 WESTERN CHRISTIANITY AND THE NON-WESTERN WORLD, 1450 1700
The Christian implications of European maritime expansion. Contrasting experience of encounters with other faiths and cultures in the Spanish, Portuguese and Dutch spheres. Origins of the missionary movement and early developments of mission theory. The effects on Christendom. (The course is based on the study of original texts, in translation where necessary).
Second Semester, 1999–00 Messrs. Walls and Rivera-Pagan

EC320 MISSIONARY ENCOUNTER WITH OTHER FAITHS
Societies of Christians from the second to the twentieth century facing issues raised by the old religions of India, East Asia, Africa and early Europe. Relations with Jews and Muslims in Christian history. Three credits.
Second Semester, 1999–00 Mr. Walls

EC339 CROSS CULTURAL MISSION
Opportunity to engage in practical experience and reflection in Christian mission and ecumenics. Supervised short term mission activities of various types and in diverse

locations throughout the world, conducted during the summer months; minimum stay overseas of eight weeks. Requirements include assigned preparatory readings and a final paper on a topic related to the summer service, determined in consultation with the instructor. The group will meet periodically during the autumn semester for discussion and review. Students must be in residence during the autumn semester. Arrangements must be made in advance with the instructor. Three credits.

First Semester, 1999–00 Staff

EC401 CROSS AND SWORD: THEOLOGICAL DEBATES IN THE SIXTEENTH CENTURY CHRISTIANIZATION OF THE AMERICAS

Discussion of readings from several sixteenth century theologians, jurists, missionaries, and intellectuals, including Bartolomé de las Casas, Francisco de Vitoria, José de Acosta, Vasco de Quiroga, Francisco Mendieta, Juan Ginés de Sepúlveda, Toribio de Benavente, Bernardo de Sahagún, et al. Examination of the main contemporary interpretations, including those of Tzvetan Todorov, Enrique Dussel, Edmundo O'Gorman, Peter Hulme, et al. Three credits.

First Semester, 1999–00 Mr. Rivera-Pagan

EC402 MYTH, UTOPIA AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE

Theological readings and perspectives of the writings of Juan Rulfo, Alejo Carpentier, Gabriel García Márquez, Elena Poniatowska, Cristina Peri Rossi, Mario Vargas Llosa, José María Arguedas, Ernesto Sabato, José Rodríguez Julia, Rosario Ferré, Isabel Allende, Senel Paz, Tatiana Lobo, Gloria Anzaldúa, et al. Review of modern theories about the possible convergences between theology and literature. Three credits.

First Semester, 1999–00 Mr. Rivera-Pagan

EC424 THE CHURCHES OF AFRICA: STUDIES IN THEIR ORIGINS, HISTORY AND LIFE

Two thousand years of African Christianity. The ancient churches of Africa. The mission-originated churches and the processes of their formation. The African instituted churches. Some features of African Christianity. Three credits.

First Semester, 1999–00 Mr. Walls

EC434 THE CHURCHES OF ASIA: STUDIES IN THE ORIGINS, HISTORY AND LIFE

Early Arab Christianity; Christianity in a Zoroastrian context; Central Asian Christianity; early Christianity in China; the ancient churches of India; Western missions and their encounter with the faiths and traditions of Asia; significant Asian Christians of the nineteenth and twentieth centuries; Asian Christian art; Asia as a theological laboratory. Three credits.

Second Semester, 1999–00 Mr. Walls

EC450 CHRISTIANITY AND THE NATIVE PEOPLES OF THE AMERICAS AND THE PACIFIC

Varieties of Native American response to Christianity; the Christianization of the Andes or the Andeanization of Christianity? Contrasting Christian stories: Australian Aboriginals

and New Zealand Maori; the island churches and nations of the Pacific; Melanesia, Christianity and new religious movements. Three credits.
Second Semester, 2000–01 Mr. Walls

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

EC943 CHRISTIANITY AND THE PRIMAL RELIGIONS
Terminologies and typologies. Primal and universal religions. Christianity and the Semitic inheritance. The Christian encounter with the religions of classical antiquity and tribal Europe. The Christian encounters with the religions of classical antiquity and tribal Europe. The Christian encounters with the indigenous religions of Africa, the Americas and Oceania, and their various resolutions. Continuities, innovations and transformations. Three credits.
First Semester, 1999–00 Mr. Walls

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY
Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.
First Semester, 1999–00 Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE
This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.
First Semester, 2000–01 Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION
Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global

social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.
Second Semester, 2000–01 Mr. Fenn

CS265 UNDERSTANDING WORSHIP EXPERIENCE
Explores the process and dynamics of worship experiences in their varied social, political, psychological, and communicative contexts. One aim of the course is to increase awareness and appreciation, and to enhance theological interpretation, of the nature of worship as deep human religious and ritual experience in traditional, innovative, and non-intentional forms. Another aim is to demonstrate the role of power in the conduct and function of liturgy and ritual in a variety of contexts. Case study material, film/video filed reports, and critical incidents will be used as teaching tools and for critical analysis. Analogies and comparisons will be made between worship and certain ritual dimensions of such other experiences as therapy, play, protest, work, and family life. Same as course CM375. Three credits.
Second Semester, 1999–00 Messrs. Fenn and Nichols

CS370 CIVIL RELIGION AND ITS DISCONTENTS
This course will introduce students to the complex and controversial discussion of the civil religion. The topic is particularly vital to a theological and sociological understanding of the relationship of the Christian community to the dominant religious and political ideologies of the nation. Although the focus will be primarily on the United States, students will also investigate civil religion in European, South Asian, and East Asian societies. Three credits.
First Semester, 1999–00 Mr. Fenn

CS453 CLERGY AND THEIR SOCIAL CONTEXT
An introduction to the complex relationships between ministry and social context. The course will survey the role of the clergy in settings such as a small village, a community in transition, institutions and organizations, a metropolitan environment, with particular focus on the relationship of the social context to religious language and to the clergy's prophetic and liturgical ministry. Same as course CM453. Three credits.
Second Semester, 2000–01 Mr. Fenn

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION
Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.
First Semester, 2000–01 Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Associate Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopal)

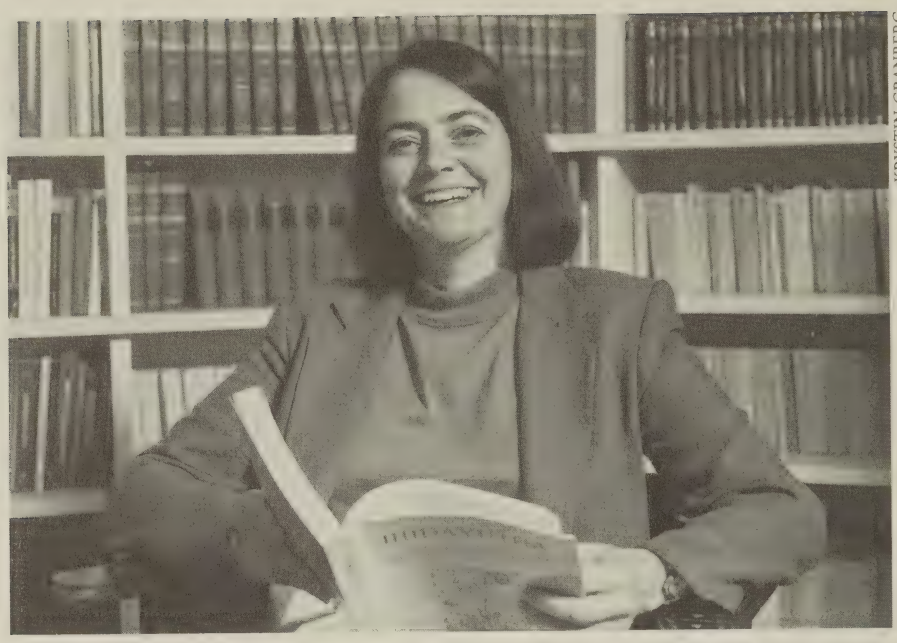
SCOTT HAMPTON HENDRIX. James Hastings Nichols Professor of Reformation and Doctrine. M.Div., Lutheran Theological Southern Seminary; Dr. Theol., University of Tübingen. His research has focused on Martin Luther and the Reformation in Germany. He is also studying family dynamics and religion in the sixteenth century and the Reformation as a process of Christianization. (Lutheran)

ELSIE ANNE MCKEE. Archibald Alexander Professor of Reformation Studies and the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. B.A., Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)

LUIS N. RIVERA-PAGÁN. John A. Mackay Professor of World Christianity. M.Div., Evangelical Seminary of Puerto Rico; S.T.M., M.A., Ph.D., Yale



KRYSTIN GRANBERG

Kathleen E. McVey

University; post-doctoral studies, University of Tübingen. Two major interests are: sixteenth century theological debates about the conquest and christianization of the Americas; and the theological reading of modern Latin American literature. (American Baptist)

PAUL EDWARD ROREM. Benjamin B. Warfield Professor of Medieval Church History. M.Div., Luther Northwestern Theological Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

ANDREW FINLAY WALLS. Guest Professor of Ecumenics and Mission. M.A., B.Litt., University of Oxford; D.D.(Hon.), University of Aberdeen. Officer of the Order of the British Empire. Honorary Professor in the University of Edinburgh. Emeritus Professor of Religious Studies, University of Aberdeen, Scotland. His interests include African and Asian Christian history, thought and life; the history of missionary movements; the cultural history of Christianity; and questions arising from the interaction of Gospel and culture. (Methodist)

Theology

PROFESSORS: D. Allen, S.H. ‡Lee, D.L. Migliore (chair), ‡B.L. McCormack, P.J. Paris, ‡M.L. Stackhouse, †M.L. Taylor, J.W. van Huyssteen
ASSOCIATE PROFESSORS: E.T. Charry, N.J. Duff, W.S. Johnson

PHILOSOPHY

Multi-Program Classes

PH302 PROLEGOMENA TO THEOLOGY
A study of those philosophic concepts and developments that enable a person to understand major Christian doctrines better or to read a theologian with greater understanding. The course will focus on the reading and discussion of primary texts in both the ancient and modern periods. Materials that usually comprise courses in the philosophy of religion will be incorporated. No previous philosophy is necessary. Three credits
First Semester, 1999–00 Mr. Allen

PH311 THE CONCEPT OF LOVE FROM PLATO TO THE PRESENT
A survey of the major philosophical and theological theories concerning the nature and significance of love. Such questions as the distinctiveness of Christian love, the nature of friendship, and the possibility of escape from egotism will be considered. Besides such major figures as Plato, Augustine, and Dante, the recent controversy initiated by Nygren's *Agape and Eros* will be of particular concern. Three credits.
Second Semester, 2000–01 Mr. Allen

PH312 PHILOSOPHY OF EDUCATION
A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course ED212. Three credits.
Second Semester, 2000–01 Mr. Loder

†On leave second semester 1999–00. ‡On leave both semesters 1999–00.

PH327 SPIRITUAL THEOLOGY

The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.

Second Semester, 1999–00 Mr. Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY

Focus on the role of world views and paradigms in theological reflection. Theology, as a reasoning strategy in its own right, will be compared to other modes of reflection, leading to the question: is it possible to talk about 'progress' in theological reflection, like we do in science? Is one way of doing theology better, more correct, more biblical, or more true than another? Analysis takes place against the background of the broader problem of the growth of human knowledge, and the role of problem-solving in theology. Critical comparison of very diverse contemporary North American theologies. Three credits.

First Semester, 2000–01 Mr. van Huyssteen

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will explore the claim that Christian theologians should be open to critically account for their faith, and be prepared to reflect on the thought patterns they use in our contemporary postmodern culture. The problem of rationality in theological reflection naturally leads to questions like: what is the nature and task of theology? What is the origin and structure of theological statements? What is the nature of the arguments that theologians use to justify their statements? A special focus will be on the role of personal faith commitment in theological reflection, and the adequacy of theology to deal with the problem of the reality and transcendence of God. Three credits.

Second Semester, 1999–00 Mr. van Huyssteen

PH431 THE PHILOSOPHY OF KANT

A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.

First Semester, 1999–00 Mr. Allen

PH432 THE THEOLOGY OF SIMONE WEIL

A study of the spirituality, social philosophy, and philosophical theology of Simone Weil. Emphasis will be placed on the mutual relation of the individual to the community and the distinctively Christian motivation, manner, and aim of social action. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2000–01 Mr. Allen

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

PH946 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON
The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.
Second Semester, 1999–00 Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

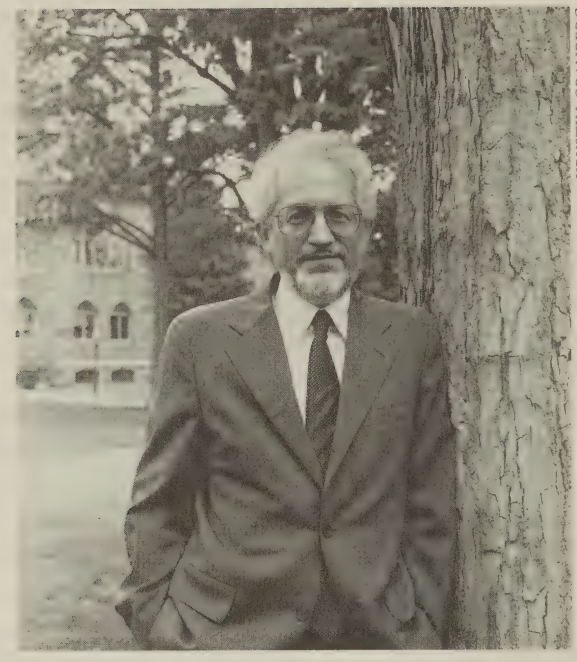
TH221 SYSTEMATIC THEOLOGY I
The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.
Second Semester, 1999–00 Messrs. Johnson and Migliore
Second Semester, 2000–01

TH222 SYSTEMATIC THEOLOGY II
The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.
First Semester, 1999–00 Ms. Charry and Mr. Migliore
First Semester, 2000–01

Multi-Program Classes

TH300 "THE JEWS" IN CHRISTIAN PREACHING: A BIBLICAL AND THEOLOGICAL STUDY
The course explores the portrayal of Jews and Judaism in Christian preaching and teaching. Focusing on select New Testament texts, read within their Jewish milieu, the course will deal with"election," "the people of God," and anti-Judaism. The goal is to form a more salutary Christian practice. Same as course NT310. Prerequisites: courses TH221 and NT101. Three credits.
First Semester, 1999–2000 Ms. Charry and Mr. Juel

TH311 THE DOCTRINE OF GOD
The mystery and self-revelation of God; the tension between the biblical understanding of God and classical philosophical conceptions; the attributes of God; the doctrine of the Trinity; the inseparability of knowledge of God and knowledge of ourselves. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
Second Semester, 1999–00 Mr. Migliore



KRYSTIN GRANBERG

Daniel L. Migliore

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1999–00 Mr. Migliore

TH314 THE SPIRIT AND THE CHURCH

Biblical foundations, historical development, and recent discussions of the doctrine of the Holy Spirit. Exploration of the role of a trinitarian doctrine of the Spirit in Christian formation and for a sound understanding of the nature, worship, order, and mission of the church. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2000–01 Mr. Migliore

TH315 THE DOCTRINE OF HUMANITY

A theological investigation into what it means to be human. Students consider what it means for us to be created to be human, in the image of God, yet in need of reconciliation, and redeemed in Jesus Christ. The approach is multidimensional, including readings not only from theology but from the natural and social sciences, gender studies, literature and the arts. Qualifies as a third course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1999–00 Mr. Johnson

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Mr. McCormack

TH320 PREACHING AS "WORD OF GOD"

An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling. Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Same as course PR442. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Mr. Kay

TH326 THE PASTORAL FUNCTION OF CHRISTIAN DOCTRINE

A study of how theologians of the classic tradition seek to engage readers in knowing, loving, and enjoying God so that they grow to flourish intellectually, spiritually, and morally in the fullness of their life with God. Readings will be organized around *By the Renewing of Your Minds*, accompanied by primary texts selected from scripture, Athanasius of Alexandria, Basil of Caesarea, Augustine of Hippo, Anselm of Canterbury, Thomas Aquinas, Julian of Norwich, and John Calvin. Special attention will be given to the doctrine of sanctification. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Enrollment limited to 30. Three credits.

Second Semester, 1999–00 Ms. Charry

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the *Harmonia confessionum* of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Mr. McCormack

TH350 JONATHAN EDWARDS

A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 2000–01 Mr. Lee

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Mr. Migliore

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course NT365. Prerequisite: course NT101. Three credits.

First Semester, 2000–01 Messrs. Taylor and Blount

TH405 THEOLOGY AND CONTEMPORARY COSMOLOGY

An analysis of attempts to directly relate faith and theology to contemporary scientific culture, with a special focus on the challenge presented to theology by the spectacular results of current cosmology. In conversation with cosmologists like Paul Davies and Stephen Hawking, we will explore the impact of cosmology on questions like do contemporary theories on the nature and origin of the universe leave room for faith in God? Does it leave room for a biblical doctrine of creation? Do the laws of nature leave room for God's action and providence? Three credits.

Second Semester, 1999–00 Mr. van Huyssteen

TH415 THEOLOGY IN AN AGE OF SCIENCE

An analysis of the relationship between Christian faith and contemporary culture, with a special focus on the enduring but troubled relationship between theology and the sciences. This focus on the *problem in interdisciplinarity* will lead to an exploration of the challenging work of contemporary cosmologists, geneticists, and evolutionary biologists. The impact of these challenges on the cognitive aspects of religion, and on the kind of knowledge we claim for theology, has rendered much of the traditional ways of relating theology to science problematical, and is now challenging us to revision our notions of God, transcendence, providence, and evil. Three credits.

First Semester, 2000–01 Mr. van Huyssteen

TH417 THEOLOGY AND EVOLUTION: THE CHALLENGE OF DARWINISM

Course will explore the prominent place of the *Theory of Evolution* in current theology and science debates, and will focus on the special challenge of neo-Darwinsim to religion in general, and to faith in God in particular. An analysis of Charles Darwin's life and

work will be followed by a study of some of the classical problems his celebrated theory of evolution by natural selection has caused for Christian believers. Special focus on the critical comparison of contemporary ultra-Darwinism to attempts by some Christian theologians to respond more positively to the neo-Darwinian challenge, finally culminating in the question: how has the evolution of the human mind shaped our abilities to have knowledge of the world, knowledge of God, faith, and religious experience? Three credits.

First Semester, 1999–00 Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Mr. Taylor

TH430 CONTEMPORARY PHYSICS IN THEOLOGICAL PERSPECTIVE

Course will focus on how theology has been influenced by current developments in science and scientific method. The central theme will be on spectacular discoveries in physics and cosmology, and on whether the so-called 'new physics' can be appropriated in a broader theological perspective even as it competes with theology to give metaphysical and even theological answers to questions about the origin, nature, and eschatological future of our universe. Prerequisite: course TH221. Three credits.

Second semester, 2000–01 Mr. van Huyssteen

TH465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1999–00 Mr. Taylor and Ms. Duff

TH490 THE MEANING OF REVELATION IN A POST-MODERN, POST-HOLOCAUST WORLD

A constructive exploration of the doctrine of revelation. Through an examination of biblical, theological, and philosophical literature, students consider the church's historic witness to revelation in the light of post-modern challenges to meaning and truth and post-Holocaust concerns about the reality of God. Can we speak with conviction today about revelation as grace, and about grace as God's engagement to be "for" and "with" the "other"? The goal is to enable students to bear witness to the God who is made known to the world in mystery, mercy, and power. Qualifies as a third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1999–00 Mr. Johnson

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY
Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.
First Semester, 1999–00 Mr. Taylor

TH921 PATRISTIC THEOLOGY
Early Christian hermeneutics, spirituality, and theology in relation to later Christian belief and practice. The elaboration of Christian claims will be examined in the context of the catechizing of new Christians as the Church developed in scope and strength. Figures examined will range from Irenaeus to Augustine. Three credits.
Second Semester, 1999–00 Ms. Charry

TH930 STUDIES IN REFORMATION THEOLOGY
An examination of selected topics in Reformation theology with a view toward their modern development and constructive significance. Topic of the seminar: Nature and Grace. Three credits.
Second Semester, 1999–00 Mr. Johnson

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS
Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.
Second Semester, 2000–01 Mr. Lee

TH956 THEOLOGY AND THE CHALLENGE OF INTERDISCIPLINARY REFLECTION
Focus on the unique place of theology in the current interdisciplinary and cross-cultural conversation. The special challenge will be to revision the
public nature of theological reflection in a pluralist, postmodern context where rigid, modernist disciplinary distinctions seem to be breaking down and new spaces open up for theology's conversation with contemporary culture. In dialogue with contemporary theologies, philosophy, and philosophy of science, a *theory of interdisciplinarity* will be developed that will enable theologians to enter interdisciplinary conversations with personal faith commitment intact, while at the same time transcending the boundaries of disciplinary and cultural traditions. Three credits.
First Semester, 1999–00 Mr. van Huyssteen

TH965 BARTH'S CHURCH DOGMATICS
Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.
First Semester 2000–01 Mr. Migliore

TH971 THE THEOLOGY OF THE RITSCHLIAN SCHOOL
A study of the writings of the leading members of the Ritschlian school: Albrecht Ritschl, Wilhelm Herrmann, Adolf von Harnack, Julius Kaftan, Ferdinand Kattenbusch, and Ernst Troeltsch. Among the problems to be considered are: the rejection of metaphysics; christocentrism; justification and reconciliation; the idea of the kingdom of God; debates over theological and historical method and over apolegetics; the role played by politics in the theology of movement. Three credits.
First Semester, 2000–01 Mr. McCormack

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS
Explorations in the theological, social, and ethical meanings of the first three gospels, with particular attention to the question of their normative authority in church, personal, and public life as we face the 21st century. Three credits.
First Semester, 2000–01 Mr. Stackhouse

ET312 THE ETHICS OF THE TEN COMMANDMENTS
An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the Commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the Commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course OT312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.
Second Semester, 1999–00 Ms. Duff and Mr. Miller

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION
A basic introduction to the prominent types of Christian thought about moral problems (e.g., Christian realism, Christian contextualism, Christian virtue, Christian rights and principles, Christian liberation). Readings will focus on twentieth-century Christian ethicists, and throughout the course attention will be given to such important social problems as racism and apartheid, abortion, poverty, and war. Fulfills general require-

ment for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 1999–00 Mr. Paris

ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORK PLACE
The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 2000–01 Ms. Duff

ET323 ETHICS AND PUBLIC POLICY
A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.
Second Semester, 2000–01 Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY
A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
Second Semester, 2000–01 Mr. Paris

ET340 CHRISTIAN ETHICS AND PUBLIC RELIGION
This course will undertake a critical inquiry into the nature of public religion in America with special attention to the civil religion and Christian social ministries vis-à-vis issues of race, gender, class and the environment. Three credits.
First Semester, 1999–00 Mr. Paris

ET346 ISSUES IN MEDICAL ETHICS
Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care,

medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 2000–01 Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

First Semester, 2000–01 Ms. Duff

ET355 ETHICS AND THE PROFESSIONS

A seminar on Christian ethics and critical issues in the contemporary professions (law, medicine, education, engineering, etc.). Open only to those with three years' previous experience in a defined profession requiring at least master's level qualifications and with a desire to develop a ministry to that field. Fulfills general requirements for a course on Christian responsibility in the public realm. Three credits.

First Semester, 2000–01 Mr. Stackhouse

ET408 AFRICAN AND AFRICAN AMERICAN THEOLOGIES

A basic introduction to African and African American theologies and their implications for ethics in ministry, both within their own respective contexts and in the Christian community at large. Three credits.

Second Semester, 1999–00 Mr. Paris

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters and Papers from Prison*), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1999–00 Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course TH465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1999–00 Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR
A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 1999–01 Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE
The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 2000–01 Ms. Duff

Ph.D. Seminars

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 76 for information regarding exceptions.

ET911 ARISTOTLE'S ETHICS AND POLITICS
A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.
First Semester, 2000–01 Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS
Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.
First Semester, 1999–00 Ms. Duff

ET946 THEOLOGY AND SOCIAL THEORY
An analysis of two major twentieth-century theorists of the role of religion in social history—Ernst Troeltsch, Max Weber, together with their disciples and critics—with two questions in mind: what the social scientific study of religion offers to theology and ethics, and what theology and ethics bring to the analysis of society and to the formation or transformation of civilizations. Three credits.
Second Semester, 2000–01 Mr. Stackhouse

DEPARTMENTAL FACULTY

DIOGENES ALLEN. Stuart Professor of Philosophy. M.A., Oxford University; B.D., M.A., Ph.D., Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and theology and literature. He is a specialist in seventeenth-century philosophy and science, and the theology of Simone Weil. (Presbyterian)

ELLEN TABITHA CHARRY. Margaret W. Harmon Associate Professor of Systematic Theology. B.A., Barnard College; M.A., Ph.D., Temple University. Her special interest is in bringing contemporary feminist insights into conversation with the premodern doctrinal heritage of the church for theological and cultural reconstruction. (Episcopalian)

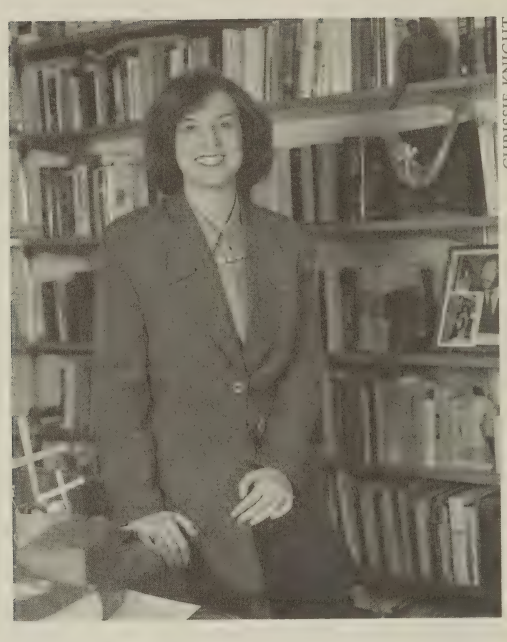
NANCY JANINE DUFF. Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims identify the Church's responsibility in the world. (Presbyterian)

WILLIAM STACY JOHNSON. Arthur M. Adams Associate Professor of Systematic Theology. J.D., Wake Forest University; M.Div., Union Theological Seminary in Virginia; Ph.D., Harvard University. His interests focus on constructive theology, with historical interests in the theologians of the Reformation (Luther, Zwingli, Calvin) and the modern development and contemporary significance of their work. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology. S.T.B., Harvard Divinity School; Ph.D., Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Weyerhaeuser Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Charles Hodge Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College. In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)



CHRISSIE KNIGHT

Ellen T. Charry

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University African-American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D., Harvard Divinity School; Ph.D., Harvard University. His focus is on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of public life in church and society. (United Church of Christ)

MARK LEWIS TAYLOR. Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divinity School. His teaching and research interests are in the area of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

J. WENTZEL VAN HUYSSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

Practical Theology

PROFESSORS: A.R. Evans, C.L. Bartow, D.E. Capps, G.W. Hanson, ‡G.R. Jacks, J.E. Loder, R.R. Osmer (chair)
ASSOCIATE PROFESSORS: ‡J.F. Kay, C. LaRue, J.W. Stewart, L.T. Tisdale
ASSISTANT PROFESSORS: †K.C. Dean, R.C. Dykstra, D. Hunsinger, J.L. Weathers
LECTURERS: J.R. Nichols, M. Tel
VISITING LECTURERS: M.A. Brothers, D.A. Davis, R.L. Flaugher, G.A. Forehand, N.L. Gross, H.R. Lanchester, I.S. Lee, D.J. Lose, H.O. Old, C.A. Wehrheim

VOCATION AND MINISTRY

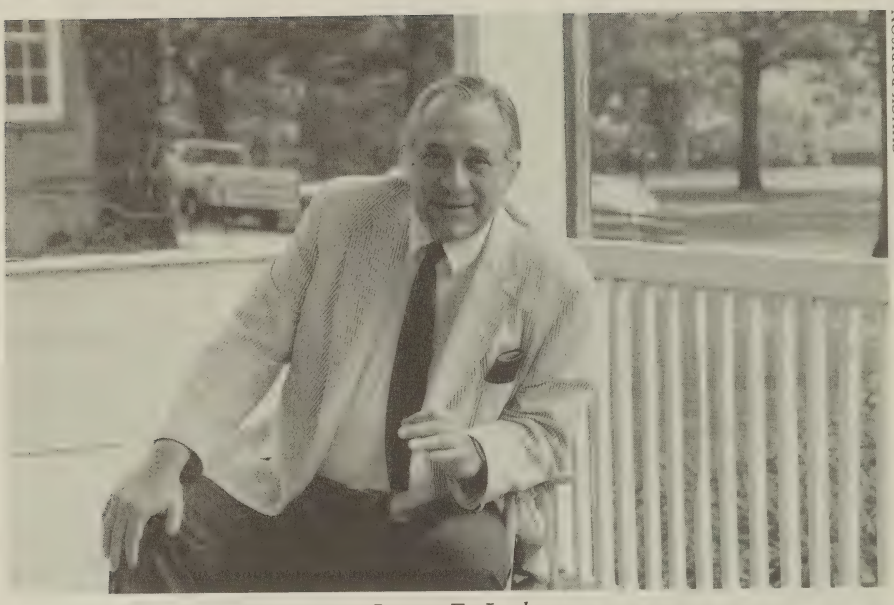
VM100 FORMATION FOR CHRISTIAN MINISTRY
Assists students to clarify their call and vocation, encourages growth in their Christian life, fosters personal and communal expressions of spiritual formation and Christian discipleship, and broadens understanding of the mission and ministry of the church in its many forms. Students will meet in plenary and small group sessions and observe a variety of Christian ministries through site visits. Required of all M.Div. and M.A. juniors. Prerequisite for all field education courses and internships. Two credits.
Not offered 1999–00

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

ED101 INTRODUCTION TO CHRISTIAN EDUCATION
Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic

†On leave second semester 1999–00. ‡On leave both semesters 1999–00.



CHUCK ROBISON

James E. Loder

elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.

First Semester, 1999–00 Ms. Dean and Mr. Osmer
First Semester, 2000–01

EDI02,-I03 YOUTH MINISTRY PRACTICUM FOR FIELD EDUCATION

This course is open to students in the dual degree in youth ministry program and to those whose field education involves them in youth ministry. Participating students meet weekly for one hour with the Director of the Institute for Youth Ministry. Using a praxis-based model of education, the Director, along with a faculty member, assume the primary responsibility for helping students approach their ministry with young people theologically. The class serves as a mentor group with which students can process their experience from outside the field education setting, under the guidance of a pastor/mentor. Weekly discussions focus on theological reflection on actual experience in pastoral ministry. Participants earn one academic credit on their spring transcript for the year.

Full Year, 1999–00 Ms. Dean and Mr. Osmer

EDI05 THE EDUCATIONAL MINISTRY

Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship,

religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.
Second Semester, 1999–00 Mr. Loder
Second Semester, 2000–01

Foundations of Education

ED212 PHILOSOPHY OF EDUCATION
A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo-Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.
Second Semester, 2000–01 Mr. Loder

ED215 EDUCATIONAL PSYCHOLOGY
The psychological dimensions of Christian education. Several theoretical models in the behavioral sciences are employed to investigate those aspects of personality which are most significant for the educator. Studies of motivation and learning in human development lead into (a) analyses of heredity, environment, sensation, attention and interest, perception, memory, cognition, thought, imagination, intelligence, creativity, life style, and individual differences, and into (b) theological interpretations of psychological influences upon the education of the individual. Three credits.
First Semester, 1999–00 Mr. Loder

ED216 DEVELOPMENTAL PSYCHOLOGY
The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.
First Semester, 2000–01 Mr. Loder

ED223 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN CONTEXT
Identification and analysis of the social and cultural factors influencing the experience of Asian American churches. Stages in identity formation process for muti-sociocultural individuals. Community exploration on critical issues relevant for the educational ministry. Three credits.
Second Semester, 1999–00 Ms. I.S.Lee

ED225 ASIAN AMERICAN YOUTH MINISTRY
Explorations of faith experiences of Asian American youth in multicultural context, adolescent years, and youth culture utilizing insights drawn from theological, biblical, developmental, and sociocultural disciplines, and their implications for youth ministry. Evaluation of "English ministry" models, teaching and learning theories, theory of

relational ministry, and complex family relations and their impact on faith development of Asian American youth. Attention will be given to resources for programs, curriculum, worship, leadership style for youth groups, retreats, outdoor activities, and strategies for gaining understanding of parents and youth leaders. Three credits.
First Semester, 1999–00 Ms. Lee

Functions and Levels of Christian Education

ED334 ACTIVITIES OF TEACHING
A study of teaching as an act of ministry from theological, ethical, educational, social, and political perspectives. Exploration of models of teaching and of the activities of teaching will focus on the ways teachers plan, organize, relate to learners, maintain the learning environment and experience consonant with the working of the Holy Spirit, work cooperatively with other teachers, and continue to grow as learners themselves. Three credits.
Second Semester, 2000–01 Mr. Osmer

ED340 TEACHING THE BIBLE IN SMALL GROUPS
An introduction to Bible study in small groups. Experience in using teaching approaches appropriate to this setting. Fundamental questions of biblical hermeneutics and group dynamics explored in the context of students' participation in small groups which meet in conjunction with the class. Limited to twenty students (two sections of ten students each). Three credits.
Second Semester, 1999–00 Mr. Osmer

ED353 ADVANCED STUDIES IN YOUTH, SOCIETY, AND CULTURE
An advanced seminar emphasizing integrative work which interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and Biblical texts as well as the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as well as case studies and students' own constructive work. Prerequisite: course ED216 or ED352 or permission of the instructor.
First Semester, 2000–01 Ms. Dean

ED365 CURRICULUM AND METHOD IN CHRISTIAN EDUCATION
This course is designed to help students develop an appreciation for and an understanding of curriculum resources that will help a congregation carry out its educational ministry. An examination of curriculum in its full meaning as a way of "fashioning a people" will precede a study of resources for the curriculum or course of study for the church. Select extant resources for children, youth, and adults will be evaluated theologically, developmentally, and from other perspectives. Students will write sessions for each age group. Three credits.
First Semester, 1999–00 Ms. Wehrheim

ED370 CONFIRMATION AND CATECHISM

Examination of the history and practice of confirmation, including its origin in the catechumenate of the early church and its transformation during the Reformation of the sixteenth century. Special attention will be given to the new catechisms of the Presbyterian church and their use in confirmation. Students will explore contemporary confirmation programs in a variety of traditions and project a program for their future congregations. Three credits.

Second Semester, 1999–00 Mr. Osmer

ED372 CHRISTIAN SPIRITUALITY AND SMALL GROUPS

Using both historical and practical models of corporate discipleship, this course will explore the role of small groups in Christian formation. Students will critically examine the appropriation of Christian practices by small groups during early monasticism, the Reformation, German pietism, the first and second Great Awakenings, as well as in the twentieth century American church. Particular attention will be given to the family's changing role in Christian spirituality, and to youth ministry as a locus for small group discipleship. Students will participate in covenant discipleship groups during the semester in place of precepts. Note: This class will fulfill the course requirement in group dynamics for M.A. students. Enrollment limited to 19.

First Semester, 2000–01 Ms. Dean

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1999–00 Mr. Forehand

First Semester, 2000–01

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1999–00 Mr. Flaugher

Second Semester, 2000–01

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement E.T.S. Staff

Advanced Class

ED583 TRAINING IN CHRISTIANITY: THE RELEVANCE OF KIERKEGAARD

An advanced seminar in philosophy of education. Critical study of the biography and major dialectical works of Kierkegaard. Implications drawn for a theology of education. Permission of instructor required. Three credits.

First Semester, 1999–00 Mr. Loder

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM210 PERSUASIVE COMMUNICATION AND CHURCH LEADERSHIP

The significance of current research and theory in persuasion and credibility for church leadership, teaching, and preaching. Students will explore theological and ethical implications of different perspectives on persuasion and will evaluate how to use the insights of research in ministry. Limited to twelve students, preference will be given to those closest to graduation. Same as course SC410. Three credits.

Second Semester, 1999–00 Ms. Weathers

CM300 THE CHRISTIAN USE OF ART

A survey of the classics of Christian art and architecture from the mosaics of Ravenna to the Dutch Calvinist painters of the seventeenth century: Rembrandt, Vermeer, and de Hooch. From the Eastern Church, the architecture of Hagia Sophia and the theology of icons developed by John of Damascus will be studied. In the West, Gothic architectural symbolism, exemplified at Chartres and Notre Dame in Paris, will be studied in light of the theology of Hugh of St. Victor and Henry James, classic study, Mont St. Michel and Chartres. The work of Michelangelo will be placed into the context of his evangelical Catholic Faith. Reflection on contemporary issues arising from the Christian use of art and the role of art for theological reflection and expression will be integral to lectures and discussion. Three credits.

Second Semester, 1999–00 Mr. Old

CM319 THEOLOGY OF WORSHIP: TWENTIETH CENTURY PERSPECTIVES

Reading and analysis of selected classics of twentieth century liturgical theology, representing major Roman Catholic, Orthodox, and Protestant proposals. Among the works surveyed are those of Odo Casel, Vladimir Losky, Aidan Kavanagh, David Peterson, Geoffrey Wainwright, J.-J. von Allmen, and Ernst Lohmeyer. Three credits.

First Semester, 1999–00 Mr. Old

CM320 WORSHIP IN THE REFORMED TRADITION

A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.

First Semester, 1999–00 Ms. Tisdale

Second Semester, 2000–01

CM350 BUILDING HEALTH MINISTRIES IN CONGREGATIONS

Examines the way congregations address health issues, both in terms of understanding their own mission and ministry, the patterns of decision making to be involved or not in controversial issues, and the styles of pastoral leadership and training of laity for a health ministry. Models of effective congregationally based programs and approaches in the United States and abroad which address health related needs will be studied. Focus will

be especially on: ministry with persons with disabilities, AIDS, addiction, serious mental illness and the elderly; congregational-based ministries in prisons, domestic violence shelters and alcohol/drug prevention; and liturgical celebrations of adoption, mid-life transition, house blessings and healing liturgies after rape, abortion, removing of life-support systems, and other crises of life. Special attention will be paid to how engagement in a healing ministry can enhance the health of the congregation itself.
First Semester, 1999–00 Ms. Evans

CM375 UNDERSTANDING WORSHIP EXPERIENCE
Explores the process and dynamics of worship experiences in their varied social, political, psychological, and communicative contexts. One aim of the course is to increase awareness and appreciation, and to enhance theological interpretation, of the nature of worship as deep human religious and ritual experience in traditional, innovative, and non-intentional forms. Another aim is to demonstrate the role of power in the conduct and function of liturgy and ritual in a variety of contexts. Case study material, film/video filed reports, and critical incidents will be used as teaching tools and for critical analysis. Analogies and comparisons will be made between worship and certain ritual dimensions of such other experiences as therapy, play, protest, work, and family life. Same as course CS265. Three credits.
Second Semester, 1999–00 Messrs. Nichols and Fenn

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY
This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.
First Semester, 1999–00 Mr. Hanson
First Semester, 2000–01

CM444 STYLES OF PASTORAL LEADERSHIP
Designed to prepare students to be responsive to theological and behavioral factors in patterning their administrative leadership in congregations. Traditional and emerging theories of leadership will be presented and assessed from a ministerial perspective, as will gender and cultural issues related to leadership behavior. Three credits.
Second Semester, 1999–00 Mr. Hanson

CM446 PLANNING FOR CHANGE
This course is an examination of ways in which congregations are helped to be good stewards of their futures. Emphasis will be placed on theological and behavioral perceptions of change and continuity, and of constraint and freedom in organizational life.
Second Semester, 2000–01 Mr. Hanson

CM447 CONFLICTS IN CONGREGATIONAL LIFE
This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation,



KRYSTIN GRANBERG

Geddes W. Hanson

inhibiting the development of conflict, and of protecting the congregation should it occur.

First Semester, 2000–01 Mr. Hanson

CM456 COMMUNITY BUILDING: MINISTRY AND MODEL

Explores two issues: (1) church based community organization as a ministry of a congregation and (2) the principles of community organization as a possible model of congregational leadership. Three credits.

Second Semester, 1999–00 Mr. Hanson

CM460 SEMINAR IN ADMINISTRATIVE MINISTRY

An opportunity for students familiar with the field to study more deeply in an area of their choosing, and for those who are not familiar with the field to become so. In addition to weekly discussions of a common bibliography, students will periodically meet individually with the professor to discuss bibliographies specific to their interests and present a short paper for class discussion and expansion as a final requirement. Three credits.

Second Semester, 2000–01 Mr. Hanson

CM475 NON-CHRISTIAN RELIGIOUS OPTIONS IN URBAN COMMUNITIES

Demographic changes which have altered their religious landscapes. In order to assist pastors to foster understanding and fruitful engagement with increasingly visible and popular alternatives to Christianity, this course considers the origins, beliefs and practices of African-American Islam, the Rastafarian and the Yoruba-based religions in the United States. Three credits.

First Semester, 1999–00 Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS

This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition — written by women and men, clergy and laity — will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.

Second Semester, 2000–01 Mr. Stewart and Ms. Weathers

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS

An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.

Second Semester, 1999–00 Mr. Stewart

Second Semester, 2000–01

CM615 THE CONGREGATION AS EVANGELIST

Evaluation of biblical and theological mandates for witnessing to the Gospel in the ethos of contemporary American society. Consideration of congregation-based strategies for the church's tasks in faith initiation and nurture, and contemporary cultural forces that encourage and impede congregations' witness to the Gospel. Three credits.

First Semester, 1999–00 Mr. Stewart

CM740 EQUIPPING LAITY FOR MINISTRY AND WITNESS

This course seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the grace-gifts of the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.

First Semester, 2000–01 Mr. Stewart

CM804 MUSICAL RESOURCES FOR THE CONGREGATION

An exploration of the clergy's role in fostering congregational involvement in church music. The focus of this course will be on the use of the psalter and hymnal in planning and leading corporate worship. Other components of this course include clergy-musician relations, issues in the accompaniment of congregational song, and theological reflection on musical style. One credit.

First Semester, 1999–00 Mr. Tel

First Semester, 2000–01



CAROLYN HERRING

Martin and Theodore Tel

CM812 CHAPEL CHOIR

The *Chapel Choir* is an unauditioned choir which provides musical leadership in worship once a week. Members will be introduced to fundamental musical resources used in Christian worship. The focus of the course will be on the function and creative use of the hymnal, the psalter (metrical and responsorial), global music, and service music. Open upon vocal placement with instructor. The *Chancel Choir* is an auditioned choir which, in addition to weekly leadership in worship and exploration of musical resources for Christian worship, also prepares more complex sacred literature for a choral concert each semester. Open upon audition with the instructor. One credit. May be repeated for a maximum of two credits.

Both Semesters, 1999–00 Mr. Tel

Both Semesters, 2000–01

CM822 CONGREGATIONAL SONG

An examination of psalmody, hymnody, and other expressions of Christian song, from Jewish musical practice to the present, with emphasis on the Reformed traditions. Seminar will explore the historical and theological significance of the music and text of congregational songs, particularly as these are expressed in current denominational hymnals. Performing competency in music is not required. Limited to fifteen students, preference is given to those closest to graduation. Two credits.

Second Semester, 2000–01 Mr. Tel

CM825 PHILOSOPHY OF CHURCH MUSIC

A study of ideas of theories from antiquity to present which have shaped church music and continue to have implications for current worship practices. Students will work towards articulating their own philosophy of church music. A basic knowledge of music history and church history is recommended. One credit.

Second Semester, 1999–00 Mr. Tel

PASTORAL CARE

Multi-Program Classes

PC204 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of helping. Enrollment restricted to students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Number of students may be limited. Three credits.

Both Semesters, 1999–00 Staff

Both Semesters, 2000–01

PC240 ETHICAL AND PASTORAL ISSUES IN DEATH AND DYING

This course will review the current ethical and theological debates about the end of life decisions, and especially the role of the pastor and chaplain in assisting patients and their families to make medically and ethically sound decisions from a Christian frame of reference. Three credits.

Second Semester, 1999–00 Ms. Evans

PC250 MARRIAGE, FAMILY, AND THE CHRISTIAN COMMUNITY

An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.

First Semester, 1999–00 Ms. Hunsinger

PC253 PASTORAL CARE OF ADOLESCENTS

Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given throughout to the adolescent self in various cultural contexts, thus enabling students to gain understanding

and competence for entering diverse situations of adolescent crisis and need. Three credits.
Second Semester, 1999–00 Mr. Dykstra

PC264 PASTORAL CARE OF MEN
Examines theoretical and practical concerns in pastoral care and counseling with men. Particular emphasis on struggles of men in arenas of work, parenting, intimacy, faith, and friendship, as well as on unique dilemmas of male ministers today. Explores images of masculinity in the biblical witness and in contemporary culture. Three credits.
Second Semester, 2000–01 Mr. Dykstra

PC280 PASTORAL COUNSELING: A SPECIALIZED MINISTRY OF THE CHURCH
Designed for those students who intend to pursue pastoral counseling as a specialized ministry. Attention will be given to the theological foundations of pastoral counseling as a ministry of the church, to a variety of psychological approaches to counseling, and to the development of clinical skills. Limited to 20 students. Priority will be given to Th.M. students and M.Div. seniors. Prerequisite: course PC204 or its equivalent. Three credits.
First Semester, 2000–01 Ms. Hunsinger

PC305 POETRY AND THE CARE OF SOULS
Exploration of the potential contribution of contemporary poetry to pastoral care by sensitizing pastors to such issues as the embodiment of language; the experiences of alienation, otherness, and loss; the recovery of repressed childhood experiences; the therapeutic value of self-confession; and poetic images of God. Readings in Sexton, Stafford, Olds, Rich, Kinnell, Glück, Rilke, and others. Three credits.
First Semester, 1999–00 Mr. Capps

PC310 THE PSYCHOLOGY OF SHAME
Shame as an experience that challenges guilt-based models of pastoral care and practical theology. Emphasis on psychological literature on the role of shame in the deformation of the self, on sociological literature dealing with the prevalence of shaming in social institutions including the church, and on recent theological writings that view shame as illuminative of the human condition to which the Christian gospel is response. Attention to initiatives that pastors may take to assist parishioners in coping with and overcoming the debilitating effects of shame. Three credits.
First Semester, 2000–01 Mr. Capps

PC320 PRAYER AND PASTORAL CARE
Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.
First Semester, 1999–00 Ms. Hunsinger



KRYSTIN GRANBERG

Deborah van Deusen Hunsinger

PC330 SLEEP, SURRENDER, AND THE SABBATH

Examines struggles of autonomy and surrender by means of recent scientific research on sleep and dreams, reflection on the nature of the unconscious from biblical and psychological perspectives, and consideration of a resurgent interest in the theology and practices of the Sabbath. Implications throughout for contemporary pastoral care with individuals and congregations. Three credits.

Second Semester, 1999–00 Mr. Dykstra

PC340 SPIRITUALITY AND HEALTH

Examines perspectives on health, healing, and healers and proposes an integrated view of health care connecting health and spirituality. Critically examines the relationships among "scientific" medicine, alternative, new age, and wholistic health care practices as a response to the changing nature of illness from infectious diseases to lifestyle related illnesses. Wholistic spiritual practices that cultivate health enhancing life patterns now and in the future and scientific studies on the affects of religious beliefs and practices on physical well-being will be discussed. Recognizing the difficulty persons can face in

integrating body, mind, and spirit, attention will be paid to facilitation of this wholistic model by persons in health ministries positions, e.g., hospital chaplains, parish nurses, and pastors and teachers in the normal course of their ministries. Three credits.
Second Semester, 1998–99 Ms. Evans

PC349 PASTORAL AND CONGREGATIONAL APPROACHES TO ADDICTION PREVENTION AND RECOVERY
Focuses on the systemic nature of addiction which necessitates a wholistic treatment plan. Examines pastoral and congregational resources for preventing and treating addiction, especially substance and behavioral addictions, and studies effective/church-based programs and pastoral care models. Three credits.
First Semester, 1999–00 Ms. Evans

PC360 THE SELF IN THE SYSTEM
Explores tensions between the individual and the community in various traditions of clinical psychology and Christian theology. Broadens repertoires of pastoral care and counseling skills through theological reflection on and practical immersion in diverse clinical styles involving client-centered, psychoanalytic, short-term, family systems, problem-solving, and paradoxical approaches.
First Semester, 1999–00 Mr. Dykstra

PC371 PASTORAL AND ETHICAL ISSUES IN HEALTH MINISTRIES
Reflection on the pastoral, ethical and theological issues that arise from a health care setting. Students will use hands-on ministry experience through a case study approach in combination with selected theoretical texts in order to understand the underlying issues surrounding sickness, health and healing in their broadest meaning. The students' field education supervisors will participate in the course three (3) times during the semester. The course is limited to eight (8) students currently doing their field education internships in an institutional or community-based health care setting.
Second Semester, 1999–00 Ms. Evans

PC444 JUNGIAN PSYCHOLOGY AND CHRISTIAN THEOLOGY
An exploration of the relevance and applicability of Jungian concepts and methods for the work of pastoral care and counseling in the church today. Critical examination of Jung's central psychological concepts, including the process of individuation, the collective unconscious, universal archetypes, and his understanding of symbols. Readings in the secondary literature will include critiques of his work by theologians, interdisciplinary work by contemporary Jungians and those who seek to apply Jung's concepts to pastoral care in the church.
Second Semester, 1999–00 Ms. Hunsinger

PC451 PSYCHOLOGY OF RELIGION
Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing*

and Reality, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Not open to juniors. Three credits.
Second Semester, 1999–00 Mr. Capps

PC465 RELIGIOUS AUTOBIOGRAPHY
Explores psychological and literary perspectives in religious autobiography, with special attention to psychological and literary interpretations of Augustine's *Confessions*. Issues include the value and limits of autobiography as a method of self-discovery; techniques and strategies used by autobiographers in constructing a self; the role of empathy in reconstruction of earlier life experiences, especially those of childhood; and the reader's response to the autobiographical reflections of another. Readings include Day's *The Long Loneliness*, Wiesel's *Night*, Styron's *Darkness Visible*, Thompson's *American Daughter*, Monette's *Becoming a Man*, and May's *My Quest for Beauty*. Three credits.
Second Semester, 1999–00 Mr. Capps

PC470 PERSONS IN PAIN
Focus on persons who suffer from chronic psychological disorders. Include hypochondria, social phobia, agoraphobia, narcissistic and borderline personalities, mood disorders (including depression and melancholia), and schizophrenia. Emphasizes the interaction of biological (or genetic) and social factors in creating and maintaining these disorders, the degree to which they are gender related, the sociocultural meanings attached to them, and lifetime prognosis. Attention to pastoral and congregational responses to sufferers and to the challenges they may pose for ministers and congregations. Pastors' own susceptibility to psychological disorders will be examined, with attention to warning signs. Parallels from Gospel healing accounts are explored toward understanding Jesus' role as healer in his own sociocultural setting.
First Semester, 1999–00 Mr. Capps

PC471 FAMILIES IN PAIN
Explores family tragedies and devastating experiences revealed through personal (autobiographical) accounts by a family member. Key issues are the suffering endured by the author and other family members, efforts to alleviate suffering and confront personal regrets, unanticipated positive consequences of the experience, and the effect of religious convictions on ability to cope with the ordeal. Pastoral care implications and the role of congregational care of suffering families will be addressed. Topics include accidental death, suicide, alcoholism, homicide, mental illness, adoption, divorce, sexual identity disclosures, and physical and mental disabilities. Three credits.
Second Semester, 2000–01 Mr. Capps

PC475 CONFESSION AND FORGIVENESS IN PASTORAL PERSPECTIVE
Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout. Three credits.
First Semester, 2000–01 Mr. Dykstra

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary.

Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies. In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1999–00 Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 2000 Staff and Supervisors

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SCI01 SPEECH COMMUNICATION IN MINISTRY [i]

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1999–00 Speech Staff
First Semester, 2000–01

SCI02 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SCI01. One credit.

Second Semester, 1999–00 Speech Staff
Second Semester, 2000–01

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SCI02. Two credits each semester.

Full Year, 1999–00 Preaching Staff
Full Year, 2000–01

Multi-Program Classes

PR240 FROM TEXT TO SERMON

This course will focus on the movement from biblical texts to sermons on those texts. Several types of text will be examined, such as historical narrative, proverb, miracle story, parable, lament, and epistle. Prerequisite: introductory course in preaching. Limited to twenty students; preference given to those closest to graduation who are concentrating in the field. Three credits.

First Semester, 1999–00 Mr. LaRue

PR260 WOMEN'S WAYS OF PREACHING

An exploration of women's issues as they relate to the authority of the preacher, hermeneutics for the preaching task, design of sermons, and speech communication in the pulpit. Students will be introduced to a diversity of sermons by women preachers and, through the preaching of sermons in class, will be encouraged to discover, explore, and enhance their own unique voices in the pulpit. Limited to twenty students, men and women; priority given to seniors. Prerequisite: course PR202. Three credits.

First Semester, 2000–01 Ms. Tisdale

PR256 PREACHING AND PASTORAL CARE

Exploration of the relationship between preaching and pastoral work in terms of the minister's various roles and the integration of traditionally separate areas of ministry. Topics will include how preaching can be a form of pastoral care; dealing with human problems and life situations (e.g., loss, conflict, family issues, depression) in sermons; and understanding how emotional processes in both preacher and listeners influence communication. Emphasis on spiritual and theological dimensions of pastoral preaching. Students will present and provide critiques of sermons as case studies. Prerequisite: course PR202. Three credits.

First Semester, 1999–00 Mr. Nichols

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislocation and racial particularity on the form, structure, and content of African American preaching as well as current homiletical theories dealing specifically with black preaching. Exploration of the place of theological themes that are common to African American preaching, eg., providence, liberation, self-help, and racial solidarity. Enrollment limited to 20 students. Prerequisite: course PR201. Three credits.

First Semester, 2000–01 Mr. LaRue

PR307 PREACHING THE GOSPEL OF MARK

An exploration of a variety of preaching styles appropriate to themes and literature in the gospel of Mark. Special attention to the ways in which sermons reflect the social locations of both biblical texts and contemporary congregations. Opportunity for exegetical study of Markan texts, and for the preaching and writing of sermons based on those texts. Same as course NT307. Limited to twenty students; preference given to those closest to graduation. Prerequisites: an introductory course in preaching and course NT101. Three credits.

Second Semester, 1999–00 Ms. Tisdale and Mr. Blount

PR339 PREACHING APOCALYPTIC TEXTS

The preparation of sermons on selected advent lectionary readings, examined in the light of recent biblical, theological, and homiletical treatments of eschatological and apoca-

lyptic themes. Limited to twenty students; preference given to those closest to graduation. Prerequisite: course PR202. Three credits.
First Semester, 2000–01 Mr. Kay

PR357 NARRATIVE PREACHING
The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SC357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 2000–01 Mr. Jacks

PR400 BIBLICAL PREACHING AS PRACTICAL THEOLOGY
Elucidation and implementation of a practical theology of proclamation with particular reference to theological, rhetorical and performative issues in the interpretation of scriptural texts. Attention will be paid to issues of ethos (credibility) and authority (apostolicity) in the preaching of the gospel. Composition, delivery, videotaping and critique of sermons. Same as course SC400. Prerequisites: courses SC102 and PR202. Three credits.
First Semester, 1999–00 Mr. Bartow

PR442 PREACHING AS "WORD OF GOD"
An examination of the confessional claims that the preaching of the word of God is the word of God, as refracted in representative writings of Barth, Bultmann, and Ebeling. Attention to recent reformulations and criticisms of this claim in selected theologies of liberation and promissory narration. Same as course TH320. Prerequisite: course TH221. Three credits.
Second Semester, 2000–01 Mr. Kay

SC240 WRITING FOR THE EAR
A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.
Second Semester, 2000–01 Mr. Jacks

SC340 DRAMA AS PRACTICAL THEOLOGY
Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.
First Semester, 1999–00 Messrs. Bartow and Lanchester
Second Semester, 2000–01

SC357 NARRATIVE PREACHING
The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first-person stories, slice-of-life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course PR357. Prerequisite:



CHRISSIE KNIGHT

Janel Lynn Weathers

course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 2000–01 Mr. Jacks

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I
Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.
First Semester, 1999–00 Mr. Bartow
First Semester, 2000–01

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II
Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.
Second Semester, 1999–00 Mr. Bartow
Second Semester, 2000–01

SC400 BIBLICAL PREACHING AS PRACTICAL THEOLOGY
Elucidation and implementation of a practical theology of proclamation with particular reference to theological, rhetorical and performative issues in the interpretation of scriptural texts. Attention will be paid to issues of ethos (credibility) and authority (apostolicity) in the preaching of the gospel. Composition, delivery, videotaping and

critique of sermons. Same as course PR400. Prerequisites: courses SC102 and PR202. Three credits.
First Semester, 1999–00 Mr. Bartow

SC410 PERSUASIVE COMMUNICATION AND CHURCH LEADERSHIP
The significance of current research and theory in persuasion and credibility for church leadership, teaching, and preaching. Students will explore theological and ethical implications of different perspectives on persuasion and will evaluate how to use the insights of research in ministry. Limited to twelve students, preference will be given to those closest to graduation. Same as course CM210. Three credits.
Second Semester, 1999–00 Ms. Weathers

SC682 COMMUNICATION IN PREACHING AND WORSHIP
Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.
Second Semester, 1999–00 Mr. Bartow

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 76), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY
A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.
First Semester, 1999–00 Mr. Loder

PT902 THEOLOGY AND HUMAN DEVELOPMENT
Advanced consideration of developmental psychology. Such major aspects of human development as morality, identity, language, and cognition are examined from interdisciplinary perspectives relevant to Christian education, preaching, and pastoral theology. Three credits.
First Semester, 2000–01 Mr. Loder

PT906 ECCLESIOLOGY AND PRACTICAL THEOLOGY
Critical reflection on the unity and diversity of the church. Examination of the challenges of contextualization and transmitting tradition. Biblical, theological, historical, and social science perspectives will be considered. The significance of ecclesiology and congregational studies for practical theology. Three credits.
Second Semester, 1999–00 Mr. Stewart

PT911 THEOLOGY AND THE HUMAN SCIENCES

The theological implications of the human sciences as foundation for practical theology. Focus on themes of convergence between the scientific interpretation of human behavior and corresponding theological doctrines such as ego psychology and original sin, interpersonal openness and image of God, human language and God language, human freedom and Holy Spirit. Three credits.

Second Semester, 1999–00 Mr. Loder

PT920 HISTORY AND THEORY OF CHRISTIAN EDUCATION

History of Christian education from New Testament times to the present; major theories of Christian education; the process of Christian education theory development. Three credits.

Second Semester, 2000–01 Mr. Osmer

PT923 CURRICULUM THEORY

An exploration and critical evaluation of the philosophical assumptions behind major approaches to educational curriculum in the twentieth century. Attention to key foundational works, the reconceptualist movement, critical and transformational educational theory, and current issues in multi-culturalism. Consideration of the curriculum of theological education will also be included. Three credits.

First Semester, 1999–00 Mr. Osmer

PT958 PSYCHOLOGY OF RELIGION

Introduction to major figures and texts in modern psychology of religion, including James, Otto, Freud, and Jung. Special attention given to the psychology of religious experience, the formation of religion in the individual psyche, and to the narcissistic self. Classical literature, supplemented by readings in such contemporary authors as Rizzuto, Winnicott, Erikson, Kohut, and others. An area seminar in pastoral theology. Three credits.

Second Semester, 2000–01 Mr. Capps

PT966 TECHNOLOGIES OF THE SELF

Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. Three credits.

First Semester, 2000–01 Mr. Dykstra

PT970 THEORIES OF PREACHING

A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.

First Semester, 2000–01 Mr. Kay

PT971 THE DEVELOPMENT OF MODERN HOMILETICAL THEORY
A critical examination of representative homiletical texts written during the past two centuries. These texts will be explored with particular attention to their relationship to parallel developments in theology, biblical studies, and the human sciences. Three credits.
Second Semester, 2000–01 Ms. Tisdale

PT981 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
Second Semester, 1999–00 Mr. Bartow

PT982 SPEECH COMMUNICATION AND THEOLOGY
Intensive review and critical/theological assessment of selected, contemporary rhetorical, performance and communication theories, focusing especially on the relevance of these theories to work in the disciplines of practical theology. Three credits.
First Semester, 1999–00 Ms. Weathers

PT985 PROCLAIMING THE GOSPEL IN DIVERSE CULTURES
An exploration of the relationship among Gospel, culture, and proclamation in congregational contexts. Includes critical theological reflection upon socio-cultural methods for exegeting congregations, diverse models for constructing local (contextual) theologies, and the significance of culture for the theology, art, and communicational strategies of preaching. Three credits.
Second Semester, 1999–00 Mr. LaRue

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

KENDA CREASY DEAN. Assistant Professor of Youth, Church, and Culture. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the practical theological foundations of youth ministry and the relationship between culture, adolescence, and mainline Protestant churches. (United Methodist)

ROBERT CRAIG DYKSTRA. Assistant Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

ABIGAIL RIAN EVANS. Charlotte W. Newcombe Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Assistant Professor of Pastoral Theology. M.Div., Yale Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

GEORGE ROBERT JACKS. Arthur Sarell Rudd Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; S.T.M., Christian Theological Seminary; Ph.D., Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of narrative preaching, writing style, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Joe R. Engle Associate Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the significance for preaching of the Bible's apocalyptic and narrative forms. (Presbyterian)

CLEOPHUS JAMES LARUE JR. Francis Landey Patton Associate Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on contemporary homiletical theory. (Baptist)

JAMES EDWIN LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D., Princeton Theological Seminary; Th.M., Harvard Divinity School; Ph.D., Harvard University. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining theology and science, especially the human sciences and psychology. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education, and Director of the School of Christian Education. M.Div., Yale Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (PA), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

MARTIN TEL. C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A. Cand., University of Kansas. His research focus and interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

LEONORA TUBBS TISDALE. Elizabeth M. Engle Associate Professor of Preaching and Worship. D.Min., Union Theological Seminary in Virginia; Ph.D., Princeton Theological Seminary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational and cultural contexts, and women's issues in preaching. (Presbyterian)

JANET LYNN WEATHERS. Assistant Professor of Speech Communication in Ministry. M.A., Ohio State University; M.A.T.S., School of Theology at Claremont; Ph.D., University of Southern California. Her focus on the theological significance of all aspects of human communication informs her teaching of speech arts. It also guides her study of how communities of faith are created, challenged, and sustained through intentional and unintentional verbal and nonverbal communication in diverse contexts. (Presbyterian)

General Requirements

FIELD EDUCATION

Course VM100 Formation for Christian Ministry, when offered, is a prerequisite for all field placement courses.

Supervised Ministry Placements — Summer

Usually done in the summer after the junior year, a minimum of 350 hours must be spent over a ten-to-fourteen week period in the summer field placement. Ministry done under the direction of an approved supervisor. Requirements include: a learning/serving covenant and appraisal with the supervisor and either a written action/reflection paper or attendance at a field education summer retreat. Where attendance at the retreat is chosen, a critical incident report must be submitted prior to the commencement of the retreat.

One such placement required of all M.Div. and M.A. students.

GM102 FIELD EDUCATION: LOCAL CHURCH
Supervised ministry in a local church selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor. Two credits.
Summer, 1999 Staff
Summer, 2000

GM103 FIELD EDUCATION: SPECIALIZED MINISTRY
Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of an approved supervisor. Two credits.
Summer, 1999 Staff
Summer, 2000

GM110 SUMMER INTERNATIONAL MINISTRY
Summer work at selected field placements arranged in partnership with national churches in other countries. In addition to the general summer field education requirements, students must submit an application by December 1 and complete interviews with field education staff by February 1. Mandatory two-part orientation and training session in April, group debriefing in October, and exit interview with field education staff during

the following fall semester. Satisfies requirement for service in a local church. Two credits.

Summer, 1999 Staff

Summer, 2000

GMIII M.A. SUMMER FIELD EDUCATION

Supervised ministry at a local church or specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of an approved supervisor. Two credits.

Summer, 1999 Staff

Summer, 2000

GMII2 RURAL MINISTRY

Full-time summer work in selected rural churches and specialized ministries. In addition to the general requirements, students must submit a brief application and complete interviews with field education staff. Attendance at a one-day training session held in April is mandatory. Opportunity for participation in a rural immersion program, such as the Appalachian Ministries Educational Resource Center (AMERC). Satisfies requirement for service in a local church. Two credits.

Summer, 1999 Staff

Summer, 2000

GMII9 URBAN MINISTRY

Full-time summer work by a group of students in selected inner-city churches and specialized ministry agencies. In addition to the general requirements, students must submit a brief application and complete interview with field education staff. Regular meetings with members of group and weekly seminars with urban ministers. Mandatory one-day training session in the city where the placement site is located. Satisfies requirement for service in a local church. Two credits.

Summer, 1999 Staff

Summer, 2000

GMI20 SUMMER ELECTIVE FIELD EDUCATION

For persons who have completed field education requirements, but desire further experience. Same requirements as either GMI02 or GMI03. Two credits.

Summer, 1999 Staff

Summer, 2000

GMI23 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION

Clinical Pastoral Education (CPE) is considered a specialized ministry and can be used to satisfy the summer field education requirement. During the summer, students work full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). In addition to the general requirements, students must enroll in a course in pastoral care. Students may submit a CPE learning plan in place of the learning/

serving covenant, and the CPE final evaluation in place of the Seminary's field education appraisal. Two credits and one ACPE unit.
Summer, 1999 Staff
Summer, 2000

Supervised Ministry Placements — Academic Year

Academic year part-time ministry under the direction of an approved supervisor. A minimum of 300 hours, spread over thirty weeks during the thirty-six week academic year, must be spent on the placement. Requirements include: a learning/serving covenant and two appraisals, one each semester, with the supervisor, regular meetings with the supervisor for review of and theological reflection upon work, and attendance at specified field education events during the academic year.

GM104,-105 FIELD EDUCATION: LOCAL CHURCH
Supervised ministry in a local church setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Two credits at the end of the spring term.
Full year, 1999-00 Staff
Full year, 2000-01

GM106,-107 FIELD EDUCATION: SPECIALIZED MINISTRY
Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Two credits at the conclusion of the spring term.
Full year, 1999-00 Staff
Full year, 2000-01

GM113,-114 MA FIELD EDUCATION
Supervised ministry at a local church or specialized ministry setting. Two credits at the conclusion of the spring term.
Full year, 1999-00 Staff
Full year, 2000-01

GM115,-116 TEACHING MINISTRY
Students work part time in an adult education program in selected congregations. In addition to the general requirements, students must submit an application by December 1 and complete an interview with field education staff by February 1. The endorsement of a faculty mentor, approval of a course of study in a stated field of interest, and attendance at two group meetings are also required. Two credits at the conclusion of the spring term.
Full year, 1999-00 Staff
Full year, 2000-01

GMI21,-122 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Considered a specialized ministry, Clinical Pastoral Education (CPE) may be used to satisfy the academic-year field education requirement. Sixteen hours per week spent in various hospitals and other health and welfare institutions working under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education (ACPE). Requirements include enrollment in a course in pastoral care during the year. A CPE learning plan may be submitted in place of the learning/serving covenant, and CPE evaluations may be submitted in place of Princeton Seminary field education appraisals. Two credits and one ACPE unit awarded only at the end of the second semester.
Both Semesters, 1999-00 Chaplain Supervisors

GMI26,-127 MUSIC AND ARTS MINISTRY
Part-time performing arts ministries in selected congregations. In addition to the regular requirements, an application submitted prior to December 1, an interview with field education staff prior to February 1, an audition, and the endorsement of a faculty mentor (with whom the student will work) are required. Two credits.
Full year, 1999-00 Staff
Full year, 2000-01

GMI30,-131 ELECTIVE FIELD EDUCATION
For persons who have completed field education requirements, but desire further experience. Same requirements as either GMI04,-105 or GMI06,-107. Two credits.
Full year, 1999-00 Staff
Full year, 2000-01

Supervised Ministry Placements — Year-Long Intensive Internships

Nine to twelve month full-time ministry under an approved supervisor. Used to satisfy either the summer or academic year field education requirement, such an internship is usually done after the completion of the middle year. Requirements include the completion of a learning/serving covenant and two appraisals with the supervisor, weekly meetings with the supervisor for review of and theological reflection upon the student's work, attendance at a mid-year intern conference held at the Seminary, and an action/reflection paper to be submitted at the conclusion of the internship. No internship may be taken concurrently with any other course in the Seminary curriculum.

GMI08 FULL-TIME MINISTRY INTERNSHIP: LOCAL CHURCH
Full-time ministry for a nine to twelve month period at a local church selected from a pool of approved sites. May be taken for either field education or elective credit. Two credits.
Full year, 1999-00 Staff
Full year, 2000-01

GM109 FULL-TIME MINISTRY INTERNSHIP: SPECIALIZED MINISTRY

Full-time work for a nine to twelve month period at a specialized ministry selected from a pool of approved sites. May be taken for either field education or elective credit. Two credits.

Full year, 1999-00 Staff
Full year, 2000-01

GM117 FULL-TIME INTERNATIONAL MINISTRY

Full-time ministry work at selected field placements arranged in partnership with national churches in other countries. In addition to the general full-time ministry internship requirements, students must submit an application by December 1 and complete interviews with field education staff by February 1. Mandatory orientation and training session in the spring and exit interview with field education staff during the following fall semester.

Satisfies requirement for service in a local church. Two credits.

Full year, 1999-00 Staff
Full year, 2000-01

DENOMINATIONAL POLITY AND DOCTRINE

GM201 PRESBYTERIAN CHURCH POLITY

An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.

Second Semester, 1999-00 Mr. Chapman
Second Semester, 2000-01

GM208 LUTHERAN CHURCH POLITY

One credit each semester.

Full Year, 1999-00 Mr. Smith

GM209 UNITED METHODIST STUDIES I: HISTORY

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.

First Semester, 1999-00 Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the

Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.
Second Semester, 1999-00 Mr. Williams

GM212 EPISCOPAL CHURCH POLITY
Two credits.
First Semester, 1999-00 Mr. Belshaw

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP
Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM
Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.
Full Year, 1999-00 Ms. Dean

Field Education

Field Education is an integral part of the theological curriculum. Its goals are fulfilled as students serve in local churches and specialized ministries, and reflect on the work they do in the various departments and disciplines of the Seminary. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

Field eduction is based on the action/reflection model of education. Under the guidance of a skilled supervisor, the student proposes to grow in self-understanding while acquiring professional skills in a practical setting. The student should be involved in a variety of experiences that enable him or her to be directly active in ministry. In tandem with a certified supervisor, the student will learn to reflect theologically on the meaning of those experiences within the context of a Christian community. Through the field education experience, the student should improve relational skills, gain awareness of the nature of the role of supervision in any form of ministry, and learn to integrate education and experiential events into a holistic and comprehensive understanding of Christian faith. The practical goal of the field education experience is to produce overall competence in the practice of ministry by encouraging the student to:

- Grow and mature spiritually, intellectually, and personally
- Explore, clarify, and confirm God's call
- Articulate and test vocational calling
- Develop leadership qualities such as confidence, independence, discipline, decisiveness
- Exercise creativity and take initiative
- Reflect critically and theologically about tasks and issues
- Apply theological knowledge and insight within a professional context
- Practice helpful self-assessment
- Build and develop integrity in private and professional relationships
- Relate word and action/think and act theologically
- Learn the value and use of supervision
- Understand the historical, economic, and political conditions affecting ministry

- Experience ministry in different contexts of church and public arenas
- Experience the ecumenical, racial, and cultural nature of ministry

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program.

The field education program consists of supervised ministry placements in local churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry.

There are four credits of required field education distributed as follows: two credits for the summer placement normally taken between the junior and middler year and two credits for the middle academic year placement. A year long internship for two credits may be used by M.Div. or M.A. students in place of one of these requirements, and is usually done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective internship.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. Course, VM100 Formation for Christian Ministry, when offered, is prerequisite for all placements. One placement is full time in the summer (10–12 weeks) and the other takes place during the academic year (10–12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

Placements are available in over 350 sites with a pool of 275 churches of

twenty-eight different denominations, located in rural, suburban, and inner city settings. In addition, there are placements in seventy-five specialized ministries including prisons, health institutions, community service agencies, campus and teaching ministries, and ministry with persons with special needs. Clinical pastoral education opportunities are also available for field education credit. Placements are located in urban, rural, and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer.

The field education office also provides opportunities for cross cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, Latin and South America. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry in summer programs in Trenton and Elizabeth.

All students are required to have an initial interview with their field education adviser before starting their placement process, and all programs for M.Div. students must be planned with the approval of the Director of Field Education; and for M.A. students with the approval of the Assistant Director of the School of Christian Education.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors.

EVENTS

The Office of Field Education plans and sponsors several major events for students and supervisors during the year, including orientation programs, training opportunities, and recruiting occasions. The leadership comes from the Seminary, community, and church. Educational opportunities for supervisors take place groups during the academic year, culminating in gatherings planned to thank all supervisors and lay representatives who have been involved in the field education program during the year.

Course descriptions for the foundational course VM100 and the supervised ministry placements are found on pages 117 and 144–148.

Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials* — classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses* — classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Inter-institutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such

courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRICAN AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's African American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the African American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 73).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 1999 Offerings

CH326 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY Mr. Hendrix

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN EUROPE Mr. Deming

ET340 CHRISTIAN ETHICS AND PUBLIC RELIGION Mr. Paris



KRYSTIN GRANBERG

Leonora Tubbs Tisdale

ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor

NT330 WOMEN AND THE LETTERS OF PAUL Ms. Gaventa

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY Ms. Hunsinger

TH315 THE DOCTRINE OF HUMANITY Mr. Johnson

TH465 FEMINIST AND WOMANIST THEOLOGIES Mr. Taylor and Ms. Duff

Spring Semester 2000 Offerings

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH Mr. Rorem

ET312 THE ETHICS OF THE TEN COMMANDMENTS Ms. Duff and Mr. Miller

OT312 THE ETHICS OF THE TEN COMMANDMENTS Mr. Miller and Ms. Duff

OT466 WOMEN IN OLD TESTAMENT NARRATAIVES Ms. Lapsley

TH326 THE PASTORAL FUNCTION OF CHRISTIAN DOCTRINE Ms. Charry

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a

variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 73).

Fall Semester 1999 Offerings

CM319 THEOLOGY OF WORSHIP–TWENTIETH CENTURY PERSPECTIVES Mr.Old

CM320 WORSHIP IN THE REFORMED TRADITION Ms. Tisdale

CM804 MUSICAL RESOURCES FOR THE CONGREGATION Mr. Tel

PC320 PRAYER AND PASTORAL CARE Ms.Hunsinger

PR240 FROM TEXT TO SERMON Mr. LaRue

PR256 PREACHING AND PASTORAL CARE Mr. Nichols

PR400 BIBLICAL PREACHING AS PRACTICAL THEOLOGY Mr. Bartow

SC340 DRAMA AS PRACTICAL THEOLOGY Messrs. Bartow and Lanchester

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I Mr. Bartow

SC400 BIBLICAL PREACHING AS PRACTICAL THEOLOGY Mr. Bartow

Spring Semester 2000 Offerings

CM300 CHRISTIAN USE OF ART Mr. Old

CM375 UNDERSTANDING WORSHIP EXPERIENCE Messrs. Nichols and Fenn

CM825 PHILOSOPHY OF CHURCH MUSIC Mr. Tel

CS265 UNDERSTANDING WORSHIP EXPERIENCE Messrs. Fenn and Nichols

ED370 CONFIRMATION AND CATECHISM Mr. Osmer

NT307 PREACHING THE GOSPEL OF MARK Mr. Blount and Ms. Tisdale

NT341 PRAYER IN THE NEW TESTAMENT Mr. Black

OT426 EXEGESIS OF THE BOOK OF PSALMS Mr. Miller

PR307 PREACHING THE GOSPEL OF MARK Ms. Tisdale and Mr. Blount

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II Mr. Bartow

SC682 COMMUNICATION IN PREACHING AND WORSHIP Mr. Bartow

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).

Religion and Society Program

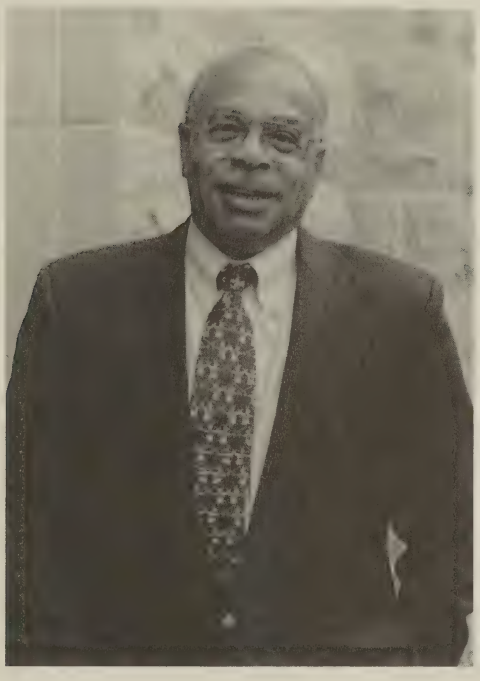
PROFESSORS: R.K. Fenn, P.J. Paris, L.N. Rivera-Pagán, M.L. Stackhouse, A.F. Walls

ASSOCIATE PROFESSORS: N.J. Duff, M.L. Taylor

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.



JAY GARDNER

Peter J. Paris

Fall Semester 1999 Offerings

CS201 RELIGION AND SOCIETY Mr. Fenn

CS370 CIVIL RELIGION AND ITS DISCONTENTS Mr. Fenn

ET340 CHRISTIAN ETHICS AND PUBLIC RELIGION Mr. Paris

ET465 FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR Mr. Paris

TH465 FEMINIST AND WOMANIST THEOLOGIES Mr. Taylor and Ms. Duff

Spring Semester 2000 Offerings

CS265 UNDERSTANDING WORSHIP EXPERIENCE Messrs. Fenn and Nichols

CS453 CLERGY AND THEIR CONTEXT Mr. Fenn

ET312 THE ETHICS OF THE TEN COMMANDMENTS Ms. Duff and Mr. Miller

ET315 CHRISTIAN THINKING ABOUT MORAL DECISION Mr. Paris

ET408 AFRICAN AND AFRICAN AMERICAN THEOLOGIES Mr. Paris

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER Ms. Duff

OT312 THE ETHICS OF THE TEN COMMANDMENTS Mr. Miller and Ms. Duff

Program in Mission, Ecumenics, and History of Religions

PROFESSORS: L.N. Rivera-Pagán, A.F. Walls

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- History of Christian Missions, historical and contemporary
- Study of one or more non-Christian religions
- Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- Christian theology, including "Third World" theologies, in mission context
- Christian social ethics as a dimension of the church's worldwide witness
- The ecumenical dimension of Christianity, historical and contemporary
- Theories and themes of the study of the History of Religions and their relation to theology
- Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

- Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.
- Courses appropriate to a concentration in this area include:

Fall Semester 1999 Offerings

EC424 THE CHURCH OF AFRICA: STUDIES IN THEIR ORIGINS, HISTORY AND LIFE Mr. Walls

EC401 CROSS AND SWORD: THEOLOGICAL DEBATES IN THE SIXTEENTH CENTURY CHRISTIANIZATION OF THE AMERICAS Mr. Rivera-Pagán

EC402 MYTH, UTOPIA AND FAITH: DIALOGUE BETWEEN CONTEMPORARY LATIN AMERICAN THEOLOGY AND LITERATURE Mr. Rivera-Pagán

Spring Semester 2000 Offerings

EC318 WESTERN CHRISTIANITY AND THE NON-WESTERN WROLD, 1450–1700 Messrs. Walls and Rivera-Pagán

EC320 MISSIONARY ENCOUNTER WITH OTHER FAITHS Mr. Walls

EC434 THE CHURCHES OF ASIA: STUDIES IN THE ORIGINS, HISTORY AND LIFE Mr. Walls

The School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Admissions and Financial Aid
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 164 for additional information concerning the resources of this facility.



Tennent Hall — Acquired in 1943

Resources and Services

LIBRARY RESOURCES

The Seminary Libraries

LIBRARIAN: Stephen D. Crocco
HEAD OF CATALOGING: Paul R. Powell
CATALOGING: Daniel K. McKeon, Donna R. Schleifer
COLLECTION DEVELOPMENT: Donald M. Vorp
SYSTEMS/TECHNICAL SERVICES: Julie E. Dawson
REFERENCE AND CIRCULATION: Katherine A. Skrebutenas
ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris
REIGNER READING ROOM: Sarita Ravinder
ELECTRONIC SERVICES: David R. Stewart
CENTER FOR BARTH STUDIES: George Hunsinger

The main library complex consists of two connected buildings that function as a single entity.The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups.The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G. Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, this facility has space for over 7,000 volumes and for



CHRISSIE KNIGHT

Stephen D. Crocco,
James Lenox Librrian

an extensive collection of curriculum materials, filmstrips, audio tapes, video tapes, records, CDs, pictures, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 500,000 bound volumes, pamphlets, and microforms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives about 2,100 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over 2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature. The Center for Barth Studies, founded in 1997, aspires to collect a copy of everything written by and about Karl Barth.

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

Borrowing privileges are accorded to any resident of the local borrowing area who presents a currently valid personal Princeton Theological Seminary Identification Card. The local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Persons holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the Voyager information system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet.

CD-ROM implementations of various research tools are available on the campus network, which also provides electronic mail capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

EDUCATIONAL MEDIA

Support Services and Resource Collection

Located on the ground level of Templeton Hall, the Media Center offers a growing variety of services to the Seminary community. These services include audiovisual support; media learning opportunities; audio and video recording services; personal consultation on the selection and use of technologies for curricular needs; production of original media resources; and procurement of course-related electronic media. The center maintains a media library of more than 8,000 audio and video titles available for on-site use, with copies of selected titles also available at Speer Library and on the academic web. Selected videos are also shown on the Seminary's local access channels. A limited number of paid student media staff positions are available each year to qualified applicants.

Learning Opportunities

The Student Media Project program, offered in conjunction with members of the faculty as a student course work option, provides media equipment, supplies and instruction to students interested in integrating electronic media into the Seminary learning experience. For more information regarding enrollment in the Student Media Project program, or to view samples of previous student projects, contact the media production coordinator.

Campus Cable System

The main Seminary campus is served by a campus cable system, and local access channels are available for Seminary programming. A variety of curriculum resources, announcements, and original programming are scheduled for broadcast on this system at designated hours.

COMPUTER RESOURCE CENTERS

Computer Resource Centers (CRCs) are located in Stuart Hall, Luce Library, and the Charlotte Newcombe Center on the West Windsor campus. Each location is connected to the PTS network and is serviced by laser printers. All offer word processing, and, with a PTS networks account, internet and E-mail



privileges. Network access is also available from all dormitories and apartments. The Computer Resource Centers are staffed with student lab assistants, who are available to assist with file conversions, word processing, problems, and internet or E-mail issues. Lab assistant hours are as posted.

STUART HALL CRC is located in the lower level of Stuart Hall, (room B15) and is open 24 hours a day, 7 days a week. The Computer Resource Center Coordinator's office is located in the Stuart Lab. Stuart Hall CRC has 11 PCs, 3 MACs and 2 laser printers.

LUCE CRC is located on the first floor in the Luce Library. It is open during library hours only. Luce CRC has 13 PCs, 2 MACs and 2 laser printers.

CRC AT CN CENTER is located at the Charlotte Newcomb Center on Emmons Drive. Nine PCs, 2 MACs and 2 laser printers are available for use at this Computer Resource Center. This CRC is open 24 hours a day.

CENTER FOR CHILDREN

The Center for Children is licensed by the state of New Jersey and offers full-day or part-day (morning sessions) day care, September through mid-June, for children ages 6 months through pre-kindergarten. Day care is available to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center for Children's primary goal is to provide loving and quality care for each child as a unique and

valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books.Regularly enrolled students may use their in-store account to charge book purchases.Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. VISA, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store and hours of operation are increased during the first three weeks of each semester to accommodate the high demand for books.

DIRECTOR OF ALUMNI/AE RELATIONS AND PLACEMENT

The Director of Alumni/ae Relations is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized data bank on all former students. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1930 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the quarterly *inSpire*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time as the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These

chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings also provide settings for the President and faculty to meet with alumni/ae.

The officers of the association serve a two-year term.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other placement matters. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a variety of resources for the placement process and a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the mission of the institution. The public is kept informed of the many services of the Seminary community that are available to them, and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications publishes *inSpire*, a quarterly magazine for alumni/ae and friends of the Seminary. In addition, the office works with other departments to produce publications and print advertising for recruitment, development, continuing education, and the interpretation of specific programs. The office is responsible for the content and design of the material on the Seminary's web site. The staff work to create an image of Princeton Seminary in its printed publications that is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 1999–2000[1]

Application Fee		$ 35.00
Tuition[2]		
a. Candidates for the M.Div. and M.A. Degrees		
Annual full time tuition (based on fiscal year: July 1, 1999 – June 30, 2000)		7,400.00
This fee covers up to 34[3] credits which may be taken according to any one of the following applicable patterns:		
1. Summer (Language)	6 credits	1860.00
Autumn Semester	12–16 credits	2770.00
Spring Semester	12–16 credits	2770.00
2. Summer (Field Education)	2 credits	620.00
Autumn Semester	12–16 credits	3390.00
Spring Semester	12–16 credits	3390.00
3. Summer Courses	3–6 credits	930.00–1860.00
Autumn Semester	12–17 credits	3235.00–2770.00
Spring Semester	12–17 credits	3235.00–2770.00
4. Autumn	12–16 credits	3700.00
Spring	12–16 credits	3700.00

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship);

[1] All Seminary charges and fees are payable in U.S. funds.

[2] Full-time students include: M.Div., M.A., and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at $310 per credit.

[3] Students who take 6 credits of summer language may take up to 36 credits.

however, a student taking no more than 12 credits per semester will not complete the program in the expected six full-time semesters (or four full-time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part-time rate of *$310* for each credit over 34.

b. Candidates for the Th.M. Degree
Annual tuition for the program completed in one academic year (autumn and spring semesters) 7,400.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part-time rate of *$310* for each credit over 24.

c. Candidates for the Ph.D. Degree
1. Annual tuition for a minimum of two years of resident study 7,400.00
2. Annual continuation fee 565.00
(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the part-time rate for courses taken for academic credit.)

d. Candidates for the D.Min. Degree[4]
Tuition for basic program, exclusive of special workshop fees See note below

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree[5]
Per credit 320.00

[4] D.Min. tuition is payable in four installments: the first payment is a $600 non-refundable confirmation fee due upon acceptance of admission; the second is $1,866.67 prior to the first workshop (autumn 1999); the third is $2,466.67 prior to the second workshop (spring 2000); and the fourth is one-third of the year's tuition prior to the third workshop (spring 2000). For example, if the 2000–2001 annual tuition is $7,600, the fourth payment would be $2,533.33. Failure to pay an installment at the appropriate time will result in the candidate not being able to attend the workshop as scheduled. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs.

[5] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary, and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of $310 per credit.

f. Annual tuition for Interns[6]	620.00
g. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit	110.00
Late Registration Fee[7]	80.00
Annual Current Fees	
a. Comprehensive fee (charged to all full-time[8] students; covers student publications, technological services, student organizations, McCosh Infirmary, and counseling services)	550.00
b. Basic fee (charged to all part-time[9] students, and interns; covers student publications, technological services, and organizations, but does not cover infirmary services, counseling, or health insurance)	165.00
c. Annual student health insurance premium	865.00[9]
Graduation Fee	
a. Candidates for Ph.D. and D.Min. degrees	70.00
b. Candidates for all other degrees and certificates	20.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	3.00
b. Dossiers, each	4.00
I.D. Card Replacement Fee	10.00[11]
Student Mail Box Key Replacement Fee	6.00

[6] Interns are billed for one credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

[7] Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

[8] See note 2. [9] See note 2.

[10] Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

[11] This fee is raised by increments of $5.00 each time a card must be replaced.

An orientation fee of $35.00 is charged to all new and transfer master's degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

ROOM AND BOARD DURING REGULAR YEAR

Housing Deposits/Security Deposits

A $100 deposit will be assessed of all incoming and returning students, in order to reserve Seminary housing. This deposit will be credited to the student's account for the semester forthcoming. In addition to the housing deposit, each dormitory resident shall be assessed a security/damage deposit of $120, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated, after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (20 meal plan) $5,500.00
Room and board (15 meal plan) $5,100.00

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions.

Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in late April or May, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

One-Bedroom Units	$370.00
Two-Bedroom Units	470.00
Three-Bedroom Units	560.00
Duplex Units (3 br)	705.00

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex at the West Windsor campus, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing and Auxiliary Services
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Students on the twenty meal plan receive three meals a day (two meals on Sunday). Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 15, 1999, and conclude with the noon meal on Saturday, May 6, 2000. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 24, and resumed for breakfast on Monday, November 29.

2. Christmas Recess: suspended after the noon meal on Friday, December 17, and resumed for breakfast on Monday, January 3.

3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 15, and resumed for breakfast on Monday, January 24.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing and Auxiliary Services..

HEALTH CARE

McCosh Infirmary

Full-time students of the Seminary, or part-time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered twenty-four hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination com-

pleted by his or her family or school physician. A standard report form for this purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation at the McCosh Infirmary at Princeton University is made possible by an 1892 gift of $3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed $25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

American National Insurance Company Student Health Insurance Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through the American National Insurance Company. This plan is designed to cover most of the usual cost of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is required of all full-time students of the Seminary (see the definitions in the notes at the foot of pages 171–173) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the Student Health Insurance plan for 1999–00 will be $865. Dependents may be included for an additional fee. For more information about the Student Health Insurance Plan for PTS students, please call T.L. Groseclose, the firm that handles claims administration, at 1-609-279-1500.

PAYMENT OF ACCOUNTS

For those persons not enrolled in the EFG Technologies, Inc., Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable *on or before the first day of each semester.* Rental for Stockton Street, Charlotte Rachel

Wilson, and Witherspoon accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person to the cashier in the bursar's office in the Administration Building.

A handling charge of $10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of the Tuition Installment Plan made available through EFG Technologies, Inc. Under this interest free plan, tuition, room, board, fees or Seminary rent may be paid in nine monthly installments. There is a $45.00 fee for each enrollment period (academic year) to cover administrative costs.

A plan brochure, which includes an application form, may be obtained from the Bursar, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803 (Phone: 609-497-7704).

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board will be pro-rated accordingly. Fall semester: from the beginning of the semester until December 1, after which no pro-ration will occur. Spring semester: from the beginning of the semester until April 15, after which no pro-ration will occur.

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid award* from the institution, consideration should be given to the *special provision under "Self-support"* on page 180.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, books, and the cost of room and board, will total approximately $14,210 annually. A single student will find that his or her other expenses during the academic year, exclusive of any additional expenses like car payments, car insurance, etc., will be about $3,405.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Director of Housing and Auxiliary Services regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need to full-time students enrolled in either the M.Div., M.A., or dual degree program. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the PTS Student Financial Aid Application and Addendum to PTS Student Financial Aid Application forms provided by the Office of Admissions and Financial Aid. The Director will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1999–00 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to needy M.Div., MA, and dual degree students with high student loan debt. Eligible students may

receive up to $3000 in additional grant aid through the EFN Grant program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of $6,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of $11,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment on or off campus as a way of reducing their dependency on loans. Field Education placements for both the summer and the academic year (except in the case of first-year students) are another way for students to fund their Seminary expenses.

On-campus employment in the Seminary dining hall, library, book store, and administrative offices is available to all interested Seminary students. The Office of Admission and Financial Aid assists students in finding positions on campus. Additionally, as a service to Seminary spouses, this office annually publishes a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook. Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Admissions and Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the

denomination, may apply for grant or loan assistance from the Presbyterian Church (U.S.A.) Office of Financial Aid for Studies. Grant and loan applications are made through the Office of Admissions and Financial Aid at PTS.

Certain other denominations also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal student financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) is also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Director of Admissions and Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not normally begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. ADDITIONAL LOANS ARE *NOT* RECOMMENDED WHEN COLLEGE AND SEMINARY STUDENT LOAN INDEBTEDNESS REACHES $12,000.

Additional information

More detailed written information from the Office of Admissions and Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Admissions and Financial Aid includes:

- Student Health Insurance Program Brochure
- Guide to Student/Spouse Employment
- Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.



KEITH KERBER

Scholarships, Fellowships, and Awards

FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESBYTERIAN LEADERSHIP AWARD

The Seminary offers a limited number of Presbyterian Leadership Awards. These merit-based scholarships will cover the student's tuition, comprehensive fee, single room and board plus $900 for the academic year. They are offered to prospective students in the Master of Divinity program who are outstanding candidates for Pastoral Ministry in the Presbyterian Church (U.S.A.) and have demonstrated a high level of academic achievement. Candidates are recommended for the award through the admissions process. The Presbyterian Leadership Award will be renewed automatically as long as the recipient maintains full-time enrollment and a year-end cumulative GPA of 3.3 or above.

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus $900) to prospective students in the Master of Divinity program on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for the award through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.5 or above.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus $900) will be awarded to prospective students in the Master of Divinity program on the basis of outstanding academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.3 or above.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Admissions and Financial Aid for further information on eligibility for an exclusion from this policy.

Master of Theology Candidates

INTERNATIONAL SCHOLARS

Annually, a limited number of scholarships are given to Th.M. students coming to study at Princeton Seminary from outside of the United States. There are two tiers of International Scholarships: the Presidential International Scholarship which covers full tuition, comprehensive fee, student health insurance premium, single room and board, and a $900 book allowance; and the Trustee International Scholarship which covers full tuition, comprehensive fee, student health insurance premium and a $900 book allowance.

These awards are offered by the Admissions Committee to prospective students *who have not previously studied in the United States*, based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials).

Scholarship recipients are expected to come alone for one academic year of study, receive the Master of Theology degree or the Master of Arts degree, and then return home.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the

Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly promise by the professors in Old Testament. The maximum stipend for the fellowship is $12,000 plus tuition per year.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of $3350 per semester. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed their first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Admissions and Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a

member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present a thesis written for regular academic credit in a specified field. The thesis shall not have been evaluated by any member of the faculty previous to submission. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tübingen Exchange Fellowship

Through an arrangement with the University of Tübingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by February 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1999–00. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 12:00 noon on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1999–00 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

THE W. JIM NEIDHARDT PRIZE IN THEOLOGY AND SCIENCE

Through the generosity of Mrs. Janet W. Neidhardt, a prize in the interdisciplinary theme of science and theology has been established in memory of her husband, Dr. W. Jim Neidhardt. A research physicist on the faculty of the New Jersey Institute of Technology, Dr. Neidhardt was well read in theology and passionate in his endeavors to correlate theological and scientific knowledge. A prize of $500 is awarded annually to the student submitting the best essay in the area of theology and science.

THE GEORGE E. SWEAZEY PRIZE

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the



graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distinguished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS
Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD
A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC
Through the generosity of David MacPeek, M.D., and the Class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

THE THOMAS A. AND ALMA NEALE WORLD MISSION AND EVANGELISM PRIZE IN SPEECH COMMUNICATION IN MINISTRY
Established in 1998 by Dr. and Mrs. G. Robert Jacks in memory of Dr. Jacks' grandparents, Thomas A. and Alma Neale, this prize is awarded annually to the senior who, in the judgment of the faculty in the field of speech communication in ministry, has most effectively exemplified in speech and action the Church's call to world mission and evangelization as found in the Great Commission (Matthew 28:18–20).

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE
In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 1999–2000 must deal with the topic Christ and the Law.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1999–2000 is: Prayer in the New Testament.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY
By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of

$500 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1999–2000 is: Justice and Mercy.

THE EDWARD A. DOWEY, JR., PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey, Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically

given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.

Events, Activities, and Publications

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- To coordinate student activities and concerns
- To represent the students in contacts with the faculty and administration
- To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1999–2000 will be delivered by Dr. Friedrich Lutz Schweitzer, Professor of Practical Theology/Religious Education at the University of Tübingen, Germany, February 21–24, 2000.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." Dr. Gerhard Sauter, on the faculty of Bonn University, Germany, will deliver the 1999–2000 Warfield Lectures during the week of March 20, 2000.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during the month of March. Dr. Margaret M. Mitchell, Associate Professor of New Testament at McCormick Theological Seminary, is scheduled to give the Alexander Thompson Lecture for the 1999–2000 academic year on March 13, 2000.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this



CHRISSIE KNIGHT

annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms. Dr. Martha C. Nussbaum, the Ernst Freund Professor of Law and Ethics at the University of Chicago Law School, will give the 1999–2000 Neumann Lecture on December 8, 1999, on the theme "Judaism and the Love of Reason."

THE DONALD MACLEOD LECTURESHIP

The Community Congregational Church of Short Hills, New Jersey, established an endowed lectureship in preaching in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures will next be offered October 16–17, 2000, by Dr. Richard A. Lischer, Professor of Homiletics, Duke University Divinity School.

Special Lectures Presented 1998–1999

THE L. P. STONE LECTURES

Robert M. Kingdon, Ph.D. "Order and Discipline in Calvin's Geneva"

THE ANNIE KINKEAD WARFIELD LECTURES
No lecture

THE STUDENTS' LECTURES ON MISSIONS
Jesudas Mathew Athyal, Ph.D. "Towards Relevant Patterns of Mission and Evangelism in the Pluralistic Context of India"

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE
Kathleen M. O'Connor, Ph.D. "'Speak Tenderly to Jerusalem': Second Isaiah's Reception and Use of Daughter Zion"

THE FREDERICK NEUMANN MEMORIAL LECTURE
Diane B. Obenchain, Ph.D. "Revelations of the Dragon: Observations on Christianity and Confucianism in China Today"

THE DONALD MACLEOD PREACHING LECTURES
(endowed by the Community Congregational Church of Short Hills, New Jersey)
Barbara Brown Taylor, M.Div. "Quantum Preaching: Addressing the Gap Between Science and Religion"

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN
This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

INSPIRE
Published four times a year by the Office of Communications/Publications, *inSpire* is distributed without charge to all former students of Princeton Seminary and to friends and supporters of the institution. The magazine features news of the campus, articles about the Seminary's program and faculty, and stories highlighting the activities and ministries of graduates and students.

THEOLOGY TODAY
Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although

not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1998 – May 1999

KEITH KERBER

Visiting Scholars

John J. Arnold
ZANESVILLE, OHIO

Jesudas Mathew Athyal
MADRAS, INDIA

Francis X. Clooney
BOSTON, MASSACHUSETTS

Mark Harding
CROYDON, AUSTRALIA

Deon Kitching
WELLINGTON, SOUTH AFRICA

William H. Lazareth
PRINCETON, NEW JERSEY

Judith Lee
NEW BRUNSWICK, NEW JERSEY

George Lindbeck
NEW HAVEN, CONNECTICUT

Douglas M. Meeks
NASHVILLE, TENNESSEE

Edward Noort
GRONINGEN, THE NETHERLANDS

Russell R. Reno
OMAHA, NEBRASKA

Peter Scott
CHELTENHAM, ENGLAND

Étienne Paul Trocmé
STRASBOURG, FRANCE

Min-Gyoo Shin
CHONAN CITY, SOUTH KOREA

Derek M. H. Tovey
AUCKLAND, NEW ZEALAND

Jack R. Van Ens
ARVADA, COLORADO

Miroslav Volf
NEW HAVEN, CONNECTICUT

Edmund Za Bik
YANGON, MYANMAR

Degree Candidates

CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 1998–1999

Ariane Arpels-Josiah
NEW YORK, NEW YORK
A.B., Stanford University, 1992
M.Div., Pittsburgh Theological Seminary, 1994

Rachel Sophia Baard
PHILADELPHIA, PENNSYLVANIA
B.A., University of Stellenbosch, South Africa, 1991; B.Th., 1995

Bryan Donald Bibb
WESTMINSTER, SOUTH CAROLINA
B.A., Furman University, 1994
M.Div., Princeton Theological Seminary, 1997

Shang-Jen Chen
TAINAN, TAIWAN
B.S., Tunghai University, 1989
M.Div., Taiwan Theological Seminary, 1994
Th.M., Trinity Theological College, Singapore, 1997
Th.M., Princeton Theological Seminary, 1998

Lois Juliana Mostert Claassens
STELLENBOSCH, SOUTH AFRICA
B.A.(Hons), University of Stellenbosch, 1994; M.A., 1996; B.D., 1997

Joe L. Coker
CHATTANOOGA, TENNESSEE
B.A., Carson-Newman College, 1992
M.Div., Candler School of Theology, 1997

Allan Hugh Cole
MYRTLE BEACH, SOUTH CAROLINA
A.B., Davidson College, 1990
M.Div., Princeton Theological Seminary, 1994
M.S., Columbia University, 1997

Kathy Lynn Dawson
MOBILE, ALABAMA
B.A., California State University, Long Beach, 1980
M.Div., Columbia Theological Seminary, 1994
M.A., Presbyterian School of Christian Education, 1992

Mereides Delgado
BRONX, NEW YORK
B.A., Brown University, 1989
M.Div., Princeton Theological Seminary, 1997

Ira Brent Driggers
COLUMBIA, SOUTH CAROLINA
B.A., Wake Forest University, 1994
M.T.S., Duke University Divinity School, 1996
M.Div., Princeton Theological Seminary, 1998

Donald Leroy Ebert
CARDINGTON, OHIO
B.A., Marietta College, 1992
M.Div., Asbury Theological Seminary, 1996

Casey Deryl Elledge
SHREVEPORT, LOUISIANA
B.A., Centenary College, Louisiana, 1994
M.Div., Princeton Theological Seminary, 1997

Jennifer Smith Green
LITTLE ROCK, ARKANSAS
B.A., University of Virginia, 1994
M.Div., Princeton Theological Seminary, 1998

Chad W. Hall
GRANITE FALLS, NORTH CAROLINA
B.A., Lenoir-Rhyne College, 1993
M.T.S., Duke University Divinity School, 1998

Chae-dong Han

KO-SONG, SOUTH KOREA
B.A., Soong Sil University, 1987
B.A., Mount Vernon Nazarene College, 1992
M.Div., Nazarene Theological Seminary, 1995
Th.M., Candler School of Theology, 1996

Michael George Hegeman

PHOENIX, ARIZONA
B.S., Grand Canyon University, 1990
M.Div., Princeton Theological Seminary, 1996; Th.M., 1998

Dieter U. Heinzl

AUSTIN, TEXAS
M.A., University of Houston, 1990
M.Div., Austin Presbyterian Theological Seminary, 1998

Shin-Geun Jang

TAEGU, KOREA
B.A., Keimyung University, Korea, 1985
M.Div., Presbyterian College and Theological Seminary, Korea, 1989
Th.M., Yonsei University, 1991
Th.M., Princeton Theological Seminary, 1996

Paul Hyoshin Kim

RIDGEFIELD PARK, NEW JERSEY
B.A., Bethany College, California, 1980
M.Div., Princeton Theological Seminary, 1984; Th.M., 1998

Sangkeun Kim

PUSAN, KOREA
B.D., Yonsei University, 1989
M.A., University of South Carolina, 1994
M.Div., Emory University, 1997

Bo Karen Lee

BARTLETT, ILLINOIS
B.A., Yale University, 1993
M.Div., Trinity Evangelical Divinity School, 1997

Eunny Patricia Lee

BARTLETT, ILLINOIS
B.A., Harvard University, 1991
M.Div., Princeton Theological Seminary, 1997

George Brooke Lester

EVANSTON, ILLINOIS
B.F.A., Drake University, 1988
M.T.S., Seabury-Western Theological Seminary

David Louder

SOMERVILLE, NEW JERSEY
B.A., University of Pennsylvania, 1990
M.Div., Lutheran Theological Seminary, Philadelphia, 1994

Steven R. Matthies

PORTLAND, OREGON
B.A., Whitworth College, 1987
M.Div., Princeton Theological Seminary, 1992

David Ward Miller

KEY BISCAYNE, FLORIDA
B.S., Bucknell University, 1979
M.Div., Princeton Theological Seminary, 1998

John B. Faulkenberry Miller

LAS VEGAS, NEVADA
B.A., University of Calif, Berkeley, 1992
M.Div., Princeton Theological Seminary, 1997

Young Bin Moon

LA MIRADA, CALIFORNIA
B.S., Seoul National University, 1979; M.S., 1991
M.Div., Fuller Theological Seminary, 1995
Ph.D., University of California, Santa Barbara, 1996

Ray Anthony Owens

AUSTIN, TEXAS
B.A., University of Texas, Austin, 1990
M.Div., Princeton Theological Seminary, 1998

Scott Ronald Paeth

MERIDEN, CONNECTICUT
B.A., Central Connecticut State University, 1993
M.Div., Andover Newton Theological School, 1997

William Lewis Pinches

LAWRENCE, KANSAS
B.A., Bates College, 1993
M.Div., Princeton Theological Seminary, 1996; Th.M., 1997

Austra Reinis

LAFAYETTE, CALIFORNIA
B.S., University of California, Berkeley, 1980
M.A., University of Stockholm, 1984
M.Div., Pacific Lutheran Theological Seminary, 1990

Joseph F. Scrivner
MEMPHIS, TENNESSEE
B.A., Crichton College, 1993
M.A., Reformed Theological Seminary, 1998

Matthew Lawson Skinner
DANVILLE, CALIFORNIA
B.A., Brown University, 1990
M.Div., Princeton Theological Seminary, 1997

Stephanie Stidham Rogers
PUYALLUP, WASHINGTON
B.A., Westmont College, 1992
M.Div., Princeton Theological Seminary, 1995; Th.M., 1998

Matthew Stith
WEST LAFAYETTE, INDIANA
B.A., Purdue University, 1993
M.Div., Princeton Theological Seminary, 1998

Vazhayil Sakariah Varughese
KERALA, INDIA
B.S., Kerala University, 1980; B.A., 1982
M.Div., Serampore University, India, 1986; Th.M., 1995

Raewynne Whiteley
MELBOURNE, AUSTRALIA
B.M., Australian College of Theology, 1995; B.Th., 1995

Dawn Ottoni Wilhelm
HUNTINGTON, PENNSYLVANIA
A.B., University of Michigan, 1982
M.Div., Princeton Theological Seminary, 1986

Other Current Candidates

Esther Evelyn Acolatse
KETA-KEDZI, GHANA,
B.A.(Hons), University of Ghana, 1989
M.T.S., Harvard University Divinity School, 1992

Adetokunbo Ayodele Adelekan
HARTFORD, CONNECTICUT
B.A., Morehouse College, 1991
M.A., Andover Newton Theological School, 1994
M.Div., Princeton Theological Seminary, 1996

Clifford Blake Anderson
GREENWICH, CONNECTICUT
B.A., Kenyon College, 1992
M.Div., Harvard University Divinity School, 1995
Th.M., Princeton Theological Seminary, 1996

Maude Ellen Anderson
DECATUR, GEORGIA
B.A., University of Virginia, 1975; M.Ed., 1977
M.Div., Columbia Theological Seminary, 1995; Th.M., 1996

Shawn Aaron Armington
PRINCETON, NEW JERSEY
A.B., Cornell University, 1980
M.A.R., Yale University Divinity School, 1983
M.Div., General Theological Seminary, 1986
Th.M., Princeton Theological Seminary, 1994

Kossi Adiavu Ayedze
LOME, TOGO
C.F.E.N., Universite Du Benin, 1984
B.D., Faculty of Protestant Theology, Cameroun, 1992; M.A., 1993
Th.M., Princeton Theological Seminary, 1995

Kimlyn J. Bender
B.A., Jamestown College, 1992
M.Div., Fuller Theological Seminary, 1996

Elisa Villanueva Bernal
QUEZON CITY, PHILIPPINES,
A.B., University of St. Thomas Philipines, 1986
M.Div., Asian Pacific Theological Seminary, 1989

Gerald Michael Bilkes
SUMAS, WASHINGTON
B.A., Trinity Western University, 1991
M.Div., Princeton Theological Seminary, 1994

Mary Schaller Blaufuss
WATERLOO, ILLINOIS
B.A., Westminster College, Missouri, 1987
M.Div., Eden Theological Seminary, 1991

Michael Allen Brothers
DANVILLE, KENTUCKY
B.A., Whitworth College, 1979
M.A., Northwestern University, 1982
M.Div., Princeton Theological Seminary, 1986; Th.M., 1994

Sally A. Brown
BETHLEHEM, PENNSYLVANIA
A.B., University of Michigan, 1973
M.Div., Gordon-Conwell Theological Seminary, 1976

Richard E. Burnett
CHARLOTTE, NORTH CAROLINA
A.B., King College, Tennessee, 1985
M.Div., Princeton Theological Seminary, 1988

Michael Bush

MOBILE, ALABAMA
B.A., University of Kentucky, Lexington, 1987
M.Div., Union Theological Seminary, Virginia, 1990
S.T.M., Yale University Divinity School, 1994

Chang Uk Byun

BUSAN, KOREA
M.A., Chung-Ang University, Korea, 1986
M.Div., Presbyterian College and Theological Seminary, Korea, 1990; Th.M., 1993
Th.M., Princeton Theological Seminary, 1995

William Sanger Campbell

ACWORTH, GEORGIA
B.B.A., University of Notre Dame, 1970
M.A., Saint Michael's College, 1990

Carlos F. Cardoza-Orlandi

SAN JUAN, PUERTO RICO
B.A., University of Puerto Rico, Rio Piedras, 1985
M.Div., Evangelical Seminary Puerto Rico, 1987
Th.M., Princeton Theological Seminary, 1990

Andrei Vladimirovich Chirine

VORONEZH, RUSSIA
Dipl., Voronezh State University, 1991
M.Div., Eastern Baptist Theological Seminary, 1995
Th.M., Princeton Theological Seminary, 1996

David S. Choi

GRAND ISLAND, NEW YORK
B.A., Brown University, 1987
M.Div., Princeton Theological Seminary, 1993; Th.M., 1994

Arkadi Choufrine

ST. PETERSBURG, RUSSIA
M.S., Leningrad Polytechnical Institute, 1979
M.A., St. Vladimir's Orthodox Theological Seminary, 1994

Michael Allen Daise

PRINCETON, NEW JERSEY
B.A., Drew University, 1993
M.Div., Philadelphia Theological Seminary, 1993
Th.M., Princeton Theological Seminary, 1994

David A. Davis

BLACKWOOD, NEW JERSEY
B.A., Harvard University, 1983

Marianne Delaporte

SAUSALITO, CALIFORNIA
B.A., University of Chicago, 1990
M.A., Graduate Theological Union, 1994

Gregory C. Faulkner

RAINSVILLE, ALABAMA
B.A., University of Alabama, 1986
M.Div., Princeton Theological Seminary, 1991; Th.M., 1992

Peter Gavin Ferriby

SAGINAW, MICHIGAN
A.B., Hope College, 1976
M.Div., Princeton Theological Seminary, 1980
M.L.S., Columbia University, 1987
S.T.M., Drew University, 1990

Anna Carter Florence

BLAIRSTOWN, NEW JERSEY
A.B., Yale University, 1984
M.Div., Princeton Theological Seminary, 1988

Matthew J. Frawley

WESTFIELD, NEW JERSEY
A.B., Stanford University, 1989
M.Div., Princeton Theological Seminary, 1994; Th.M., 1995

Johnna Lee Fredrickson

PORTSMOUTH, NEW HAMPSHIRE
B.A., University of New Hampshire, 1987
M.Div., Princeton Theological Seminary, 1994

Jennifer Diane George

WATSONVILLE, CALIFORNIA
B.A., San Jose State University, 1990
M.Div., Princeton Theological Seminary, 1995

Matthias Gockel

MUNICH, GERMANY
Dipl., University of Tuebingen, 1990

Johanna Maria Griesel

CAPE TOWN, SOUTH AFRICA
B.A., University of Pretoria, 1987; B.D., 1990
Th.M., University of Stellenbosch, 1991

Deirdre King Hainsworth

PRINCETON, NEW JERSEY
A.B., Harvard-Radcliffe College, 1988
M.Div., Princeton Theological Seminary, 1996

Russell W. Haitch

HIGHLAND PARK, NEW JERSEY
B.A., Amherst College, 1982
M.Div., Princeton Theological Seminary, 1993

Jacobus Johannes Hamman

STELLENBOSCH, SOUTH AFRICA
B.Th., Stellenbosch Theological Seminary, 1991; M.Th., 1993

Tomas Hancil

PRAGUE, CZECH REPUBLIC
Dipl., Protestant Theological Faculty of Charles University, 1986

Paul R. Heins

AIEA, HAWAII
B.A., Lewis and Clark College, 1987
M.Div., Princeton Theological Seminary, 1991; Th.M., 1992

Lisa Elaine Hess

TROY, OHIO
B.A., Carleton College, 1991
M.Div., Princeton Theological Seminary, 1996

Rolf A. Jacobson

ST. PAUL, MINNESOTA
B.A., University of Saint Thomas, Minnesota, 1987
M.Div., Luther Seminary, 1991

David Edward Janzen

WINNIPEG, MANITOBA, CANADA
B.Th., Canadian Mennonite Bible College, 1992
M.Div., Princeton Theological Seminary, 1995

Elisabeth Johnson

ST. PAUL, MINNESOTA
B.A., Luther College, 1989
M.Div., Luther Seminary, 1994

Janell Anne Johnson

DELTAVILLE, VIRGINIA
B.S., Mars Hill College, 1983
M.A., Southwestern Baptist Theological Seminary, 1985
M.Div., Union Theological Seminary, Virginia, 1995

Arun Wayne Jones

PRINCETON, NEW JERSEY
B.A., Yale University, 1980
M.Div., Yale University Divinity School, 1988

Glory Jothi

SULTAN'S BATTERY, KERALA, INDIA
B.A., University of Calicut, 1981
M.Div., Pittsburgh Theological Seminary, 1992
Th.M., Princeton Theological Seminary, 1993

Hae Kwon Kim

SEOUL, KOREA
B.A., Seoul National University, 1983
M.Div., Presbyterian College and Theological Seminary, Korea, 1991; Th.M., 1993
Th.M., Princeton Theological Seminary, 1995

Hyun Sook Kim

SEOUL, KOREA
B.A., Yonsei University, 1989; M.A., 1991
M.A., Princeton Theological Seminary, 1993

Joon-Sik Kim

SEOUL, KOREA
B.E., Seoul National University, 1979; M.E., 1986
M.T.S., Harvard University Divinity School, 1992

Melody Dawn Knowles

GUELPH, ONTARIO, CANADA
B.A., Trinity Western University, 1991
M.Div., Princeton Theological Seminary, 1994

Karla Ann Koll

COLORADO SPRINGS, COLORADO
B.A., St. Olaf College, 1981
M.Div., Union Theological Seminary, New York, 1985; S.T.M., 1987

John D. Kuentzel

BADIN, NORTH CAROLINA
A.B., Catawba College, 1974
M.A., Presbyterian School of Christian Education, 1982
M.Div., Union Theological Seminary, Virginia, 1984

D. Paul La Montagne

SPOKANE, WASHINGTON
B.A., Whitworth College, 1988
M.Div., Princeton Theological Seminary, 1992

Virginia Ware Landgraf

SHAKER HEIGHTS, OHIO
A.B., Princeton University, 1987
M.A., Graduate Theological Union, 1995

Beth Y. Langstaff

GOMARINGEN, GERMANY
B.A., St. Paul Bible College, 1986
M.Div., Bethel Theological Seminary, 1991

Mary Ellen Lantzer-Pereira

KALKASKA, MICHIGAN
B.R.E., Great Lakes Christian College, 1982
M.Div., Emmanuel School of Religion, 1990; M.A.R., 1990

David Edward Lauber

PRINCETON, NEW JERSEY
B.A., Wheaton College, Illinois, 1989
M.A.R., Yale University Divinity School, 1992

Jae-Myung Lee

JEON-JU, KOREA
B.E., Chonbuk National University, Korea, 1988
M.Div., Chong-Shin College and Seminary, 1991
Th.M., Princeton Theological Seminary, 1993

Sang Hoon Lee

SEOUL, KOREA
B.A., Presbyterian College and Theological Seminary, Korea, 1987; M.Div., 1993
Th.M., Princeton Theological Seminary, 1995

David J. Lose

SUMMIT, NEW JERSEY
B.A., Franklin and Marshall College, 1988
M.Div., Lutheran Theological Seminary, Philadelphia, 1993

Jocelyn McWhirter

ROSEMONT, PENNSYLVANIA
B.A., Trinity College, Connecticut, 1982
M.A.R., Trinity Episcopal School for Ministry, 1991

James Kirk Mead

MAGNOLIA, ARKANSAS
B.A., Georgetown University, 1980
M.Div., Reformed Theological Seminary, 1984; M.A., 1984

Carol Antablin Miles

BEDMINSTER, NEW JERSEY
B.A., University of California, Berkeley, 1983
M.Div., Princeton Theological Seminary, 1991

Ken Miyamoto

YOKOHAMA, JAPAN
B.A., Tokyo University of Foreign Studies, 1978; M.A., 1984
M.Div., Pittsburgh Theological Seminary, 1989

John W. Morrison

MEDIA, PENNSYLVANIA
B.A., West Chester University, 1977
M.A., Villanova University, 1980
M.Div., Eastern Baptist Theological Seminary, 1983
Th.M., Princeton Theological Seminary, 1992

Debra D. Mosier

JEFFERSONVILLE, PENNSYLVANIA
A.B., Dartmouth College, 1984
M.Div., Princeton Theological Seminary, 1993

Ivica Novakovic

DARUVAR, CROATIA
A.B., Zagreb University, 1977
B.D., Baptist Theological Seminary, Switzerland, 1993; Th.M., 1995

Lidija Novakovic

DARUVAR, CROATIA,
B.S., University of Belgrade, 1978
B.D., Baptist Theological Seminary, Switzerland, 1993; Th.M., 1995

Maria S. Odendaal

SOUTH AFRICA
B.A.(Hons), University of Stellenbosch, 1985; B.Th., 1988; Th.M., 1992

Kevin Park

SCARBOROUGH, ONTARIO, CANADA
B.A., University of Toronto, 1988
M.Div., Knox College, Canada, 1992
Th.M., Princeton Theological Seminary, 1993

Kil Jae Park

BRONX, NEW YORK
B.A., New York University, 1992
M.Div., Drew University School of Theolgy, 1992
M.A., Princeton Theological Seminary, 1993

W. Mark Ralls

LAKE JUNALUSKA, NORTH CAROLINA
B.A., University of North, Carolina Chapel Hill, 1988
M.Div., Duke University Divinity School, 1991

Jennifer Mary Reece

SCHENECTADY, NEW YORK
B.A., Union College, New York, 1974
M.Div., New Brunswick Theological Seminary, 1987

Kelly Reese
BIRMINGHAM, ALABAMA
B.A., Oklahoma Baptist University, 1983
J.D., University of Florida, 1987
M.Div., Beeson Divinity School, 1996

Kevin Reilly
CARTERET, NEW JERSEY
B.A., Liberty University, 1990
M.Div., Princeton Theological Seminary, 1993

Marianne Okkema Rhebergen
RIDGEWOOD, NEW JERSEY
A.B., Lafayette College, 1975
M.Div., Union Theological Seminary, New York, 1978

Jay Wesley Richards
GRAND RAPIDS, MICHIGAN
B.A., Southwestern University, Texas, 1989
M.Div., Union Theological Seminary, Virginia, 1993
Th.M., Calvin Theological Seminary, 1994

Henry W. Leathem Rietz
GRINNELL, IOWA
B.A., Grinnell College, 1989
M.Div., Princeton Theological Seminary, 1992

Christopher S. D. Rogers
AUSTIN, TEXAS
B.S., University of Texas, Austin, 1991
M.Div., Princeton Theological Seminary, 1996

Carolyn M. Schneider
B.A., Concordia College, New York, 1985
M.Div., Lutheran School of Theology at Chicago, 1992

Christoph O. Schroeder
LUBECK, GERMANY
Dipl., University of Tuebingen, 1990
Th.M., Princeton Theological Seminary, 1992

Carol Lynne Schweitzer
FEASTERVILLE, PENNSYLVANIA
B.M., Westminster Choir College, 1981
M.Div., Lutheran School of Theology at Chicago, 1986

Leanne S. Simmons
SIOUX CITY, IOWA
B.A., Central Bible College, 1979
M.A., Assemblies of God Theological Seminary, 1985
M.Div., Princeton Theological Seminary, 1992; Th.M., 1993

Horace Six-Means
PHILADELPHIA, PENNSYLVANIA
B.A., University of Pennsylvania, 1988
M.Div., Princeton Theological Seminary, 1995; Th.M., 1996

Chandra Shekar Soans
NEWTOWN, PENNSYLVANIA
B.Th., Serampore University, 1976; B.D., 1979; M.Th., 1984
B.A., University of Mysore, 1980

Elna Kristina Solvang
B.S., University of Hartford, 1977
M.A., Lutheran School of Theology at Chicago, 1993

Angella M. Pak Son
MINNEAPOLIS, MINNESOTA
B.S.B., University of Minnesota, 1981
M.Div., Princeton Theological Seminary, 1989; Th.M., 1990

Raquel Annette St. Clair
SPRING LAKE HEIGHTS, NEW JERSEY
B.A., Yale University, 1992
M.Div., Princeton Theological Seminary, 1995

Brent A. Strawn
WILMORE, KENTUCKY
B.A., Point Loma Nazarene College, 1992
M.Div., Princeton Theological Seminary, 1995

Wonmo Suh
SEOUL, KOREA
B.A., Seoul National University, 1986
M.Div., Presbyterian College and Theological Seminary, Korea, 1989
Th.M., Princeton Theological Seminary, 1993

Deborah Hannay Sunoo
COCKEYSVILLE, MARYLAND
A.B., Dartmouth College, 1988
M.Div., Princeton Theological Seminary, 1991

Arthur M. Sutherland
NEW HAVEN, CONNECTICUT
B.A., Harding University, 1982
M.Div., Yale University Divinity School, 1991; S.T.M., 1992

James F. Thomas
BANGKOK, THAILAND
B.A., Haverford College, 1984
M.Div., Princeton Theological Seminary, 1992

Haruko Nawata Ward
PRINCETON, NEW JERSEY
Dipl., Tokyo National University of Fine Arts, 1976
M.Div., Southeastern Baptist Theological Seminary, 1983
Th.M., Princeton Theological Seminary, 1993

Charles Aden Wiley
DURHAM, NORTH CAROLINA
A.B., Davidson College, 1984
M.Div., Duke University Divinity School, 1993

Dana R. Wright
SPOKANE, WASHINGTON
B.A., University of Washington, 1974
M.Div., Fuller Theological Seminary, 1981

Cheryl Anne Wuensch
MAPLEWOOD, NEW JERSEY
B.A., Rutgers University, 1986
M.Div., Yale University Divinity School, 1991

Frank M. Yamada
COSTA MESA, CALIFORNIA
B.A., Southern California College, 1990
M.Div., Princeton Theological Seminary, 1995

Christine Elizabeth Roy Yoder
GREELEY, COLORADO
B.A., Swarthmore College, 1990
M.Div., Princeton Theological Seminary, 1994

Elisabeth Margarete Ziemer
LEIPZIG, GERMANY
Dipl., School of Theology, East Germany, 1992
M.A., Austin Presbyterian Theological Seminary, 1993

CANDIDATES FOR THE DEGREE OF DOCTOR OF MINISTRY

Enrolled for Workshop 1998–1999

John Samuel Arulmohan
TRENTON, NEW JERSEY
B.Sc., Madras Christian College India, 1971
B.D., United Theological College, Bangalore, 1976
M.M., Trinity Theological College, Singapore, 1984

Samuel K. Atchison
TRENTON, NEW JERSEY
B.A., Rutgers University, 1978
M.Div., Lutheran Theological Seminary, Philadelphia, 1987

Ian Ross Bartlett
KINGSTON, ONTARIO, CANADA
B.A.(Hons), Queens University, Canada, 1979; M.A., 1982; M.Div., 1982
Th.D., Emmanuel College, Toronto, 1992

Leonard Leslie Bethel
PLAINFIELD, NEW JERSEY
A.B., Lincoln University, Pennsylvania, 1961
B.D., Johnson C. Smith University, 1964
M.A., New Brunswick Theological Seminary, 1971
Ed.D., Rutgers University, 1975

Kurt Myron Billings
MADISON, WISCONSIN
B.S., Augustana College, South Dakota, 1983
M.Div., Luther Seminary, 1987

Jon Reginald Black
ROCKVILLE, MARYLAND
B.S., Southern Illinois University, 1984
M.Div., Garrett-Evangelical Theological Seminary, 1986
Th.M., Princeton Theological Seminary, 1995

D. Wayne Bogue

HOUSTON, TEXAS
B.A., University of Houston, 1991
M.Div., Princeton Theological Seminary, 1994

Joel D. Burkholder

GEORGETOWN, TEXAS
B.A., Carthage College, 1976
M.Div., Lutheran School of Theology at Chicago, 1980

William Lee Carlton

OSTERVILLE, MASSACHUSETTS
B.A., Westminster College, Pennsylvania, 1967
M.Div., Princeton Theological Seminary, 1970

Edward Neal Carter Jr.

MOCKSVILLE, NORTH CAROLINA
B.A., Southeaster College, 1990
M.Div., Duke University Divinity School, 1993; Th.M., 1997

Benjamin Chinnappan

CAMP HILL, PENNSYLVANIA
B.Th., St. Peter's Pontifical Institute, India, 1988
M.A., Saint Paul University, Canada, 1996; M.A.(Th.), 1996

Mark L. Cooper

SANDUSKY, OHIO
B.A., Olivet Nazarene University, 1973
M.Div., Princeton Theological Seminary, 1979

J. Stanley Cox

PARIS, ONTARIO, CANADA
B.A., University of Dubuque, 1960
B.D., University of Chicago Divinity School, 1969

Jeffrey Todd Crosno

BEAVERTON, OREGON
B.A., Northwest Nazarene College, 1981
M.Div., Nazarene Theological Seminary, 1985; D.Min., 1990

Thomas E. Evans

MAGNOLIA, ARKANSAS
B.A., College of William and Mary, 1989
M.Div., Princeton Theological Seminary, 1994

William Alan Evertsberg

GREENWICH, CONNECTICUT
B.A., Calvin College, 1981
M.Div., Princeton Theological Seminary, 1985

John P. Fairless

NASHVILLE, TENNESSEE
B.M., University of Tennessee, 1980
M.C.M., Southern Baptist Theological Seminary, 1984
M.T.S., Vanderbilt University, 1996

Allen Holmes Fisher Jr.

FREDERICKSBURG, VIRGINIA
B.A., Rowan College of New Jersey, 1978
M.Div., Princeton Theological Seminary, 1981

Lucy Ann Forster-Smith

SAINT PAUL, MINNESOTA
B.A., Sioux Falls College, 1975
M.Div., Princeton Theological Seminary, 1979

Robert Carl Frazier

FAYETTEVILLE, NORTH CAROLINA
B.A., Barton College, 1980
M.Div., Duke University Divinity School, 1984

Steven E. Frazier

NORFOLK, VIRGINIA
B.A., Eastern Washington University, 1979
M.Div., San Francisco Theological Seminary, 1986

John Cedric Harvey

DETROIT, MICHIGAN
B.A., Wabash College, 1986
M.Div., Yale University Divinity School, 1989

Meredith Ann Hutchison

RUTHERFORD, NEW JERSEY
B.S., Indiana University of Pennsylvania, 1972
M.Mus., Ithaca College, 1975
M.Div., Andover Newton Theological School, 1982

Carl William Kenney

DURHAM, NORTH CAROLINA
B.J., University of Missouri, 1986
M.Div., Duke University Divinity School, 1992

Margaret Grun Kibben

STELLA, NORTH CAROLINA
A.B., Goucher College, 1982
M.Div., Princeton Theological Seminary, 1986
M.A., Naval War College, Rhode Island, 1996

Kenneth C. Larter

MERCHANTVILLE, NEW JERSEY
B.S., State University of New York, Brockport, 1969
R.G.N., General Nursing Council, Glasgow, 1975
Dip.Th., Free Church College, Edinburgh, 1979

Arturo P. Lewis

RIDGEWOOD, NEW JERSEY
B.A., William Paterson College, 1988
M.Div., Princeton Theological Seminary, 1995; Th.M., 1996

Bruce D. Main

CAMDEN, NEW JERSEY
B.A., Azusa Pacific University, 1985
M.A., Fuller Theological Seminary, 1992

Nelle Carter McCorkle

SAVANNAH, GEORGIA
B.A., Davidson College, 1987
M.Div., Union Theological Seminary, Virginia, 1994

Nancy Wood Nelson

RICHMOND, INDIANA
B.A., Earlham College, 1984
M.Div., Earlham School of Religion, 1992

Stephen Randolph Nickle

MARYVILLE, TENNESSEE
A.B., Princeton University, 1983
M.Div., Columbia Theological Seminary, 1987

Robert Scott Norris

UPPER ST. CLAIR, PENNSYLVANIA
B.A., Bloomsburg State College, 1976
M.Div., Princeton Theological Seminary, 1979; Th.M., 1995

Stephen Phillip Pike

WHITTIER, CALIFORNIA
B.A., Baylor University, 1983
M.Div., Southern Baptist Theological Seminary, 1986
Th.M., Princeton Theological Seminary, 1997

Carol Swanson Poston

SAINT CHARLES, IOWA
B.A., Northwestern College, Iowa, 1986
M.Div., Methodist Theological School in Ohio, 1990

David M. Redding

WESTERVILLE, OHIO
B.A., Ohio State University, 1981
M.Div., Princeton Theological Seminary, 1993

Samuel Broomfield Reeves

GRAND RAPIDS, MICHIGAN
B.Th., Liberia Baptist Theological Seminary, 1989
M.Div., Princeton Theological Seminary, 1997

Lynn Edward Snyder

MOUNT VERNON, INDIANA
B.Th., Emmanuel Bible College, Ontario, 1967
M.Div., Anderson School of Theology, 1993

Gary Elvin Strickland

MAULDIN, SOUTH CAROLINA
B.A., Samford University, 1976
M.Div., Southwestern Baptist Theological Seminary, 1979

Thomas William Summers

GARDNERVILLE, NEVADA
B.A., Eastern College, 1985
M.Div., Princeton Theological Seminary, 1988

Robert Douglas Throop

TORONTO, ONTARIO, CANADA
B.A.(Hons), Queens University, Canada, 1976
M.A., McGill University, 1984

Peter E. Whitelock

OJAI, CALIFORNIA
B.A., University of Colorado, Boulder, 1984
M.Div., Fuller Theological Seminary, 1988
Th.M., Princeton Theological Seminary, 1989

Philip M. Wilson

CORUNNA, ONTARIO, CANADA
B.A., Wilfrid Laurier University, 1988
M.Div., Knox College, 1994

Ernestine Winfrey

SOMERSET, NEW JERSEY
B.A., Rutgers University, 1991
M.Div., Princeton Theological Seminary, 1994

Paul Chunkil Yang

DEMAREST, NEW JERSEY
B.S., University of Illinois, Urbana- Champaign, 1980
M.Div., Princeton Theological Seminary, 1987

Other Current Enrollment

George Russell Barr
EDINBURGH, SCOTLAND
B.A., University of Edinburgh, 1975; B.D., 1978; M.Th., 1994

Derek Gordon Brown
MUIRFORD, SCOTLAND
B.D., University of Edinburgh, 1984; M.Div., 1986

Johannes J. Bosman
SHORT HILLS, NEW JERSEY
B.A., University of Stellenbosch, 1984
B.Th., Stellenbosch Theological Seminary, 1988
Th.M., Princeton Theological Seminary, 1991

Katherine Elizabeth Brearley
CHESTER, ENGLAND
B.Sc., Liverpool University, 1975
M.Div., Lancaster Theological Seminary, 1985

David Ray Brock
PUEBLO, COLORADO
B.S., University of Colorado at Boulder, 1975
M.Div., Trinity Lutheran Seminary, 1985

Dennis Blake Calhoun
MIDDLEBURY, CONNECTICUT
B.G.S., University of Missouri–Columbia, 1983
M.Div., Yale University Divinity School, 1986

Michel Desere Clark
KNOXVILLE, ILLINOIS
A.B., Augustana College, Illinois, 1973
M.Div., Lutheran School of Theology at Chicago, 1977

Robert Peter Clements
LITCHFIELD, CONNECTICUT
B.A., Thiel College, 1978
M.Div., General Theological Seminary, 1985

David Lee Davis
BUFORD, GEORGIA
B.A., Houghton College, 1983
M.Div., Candler School of Theology, 1987

Frank S. Deming Jr.
MOUNTAINTOP, PENNSYLVANIA
B.A., Eckerd College, 1976
M.Div., San Francisco Theological Seminary, 1979

Richard Ernest Frazer
OLD ABERDEEN, SCOTLAND
B.A.(Hons), University of Newcastle upon Tyne, 1979
B.D.(Hons), University of Edinburgh, 1985

Christine Margaret Goldie
GLASGOW, SCOTLAND
L.L.B., Glasgow University, 1980; B.D., 1983

Edward Magnus Halldorson
CHATHAM, NEW JERSEY
A.B., Lafayette College, 1971
M.Div., Princeton Theological Seminary, 1974

John Edward Harrison
CALEDONIA, ILLINOIS
B.A., San Francisco State University, 1980
M.Div., Fuller Theological Seminary, 1983

David Marion Helms
SOUTHERN PINES, NORTH CAROLINA
B.A., East Carolina University, 1981
M.Div., Southeastern Baptist Theological Seminary, 1983

Jeff Linwood Hensley
HENDERSON, NORTH CAROLINA
B.A., Mars Hill College, 1984
M.Div., Southeastern Baptist Theological Seminary, 1987

Jeffrey George Heskins
LONDON, ENGLAND
A.K.C., King's College, London, 1978
M.A., Heythrop College, 1994

James Alexander Penrice Jack
DUNDEE, SCOTLAND
B.Sc., University of Strathclyde, Scotland, 1981; B.Arch., 1983
B.D., Glasgow University, 1988

Maria LaSala
NEW HAVEN, CONNECTICUT
A.B., Barnard College, 1981
M.Div., Union Theological Seminary in New York, 1986

James Andrew Lee
VIENNA, VIRGINIA
B.A., University of California, Los Angeles, 1987
M.Div., Westminster Theological Seminary, 1991

Drew Vaughan MacDonald
LONDON, ONTARIO, CANADA
B.A.(Hons), University of Western Ontario, 1981
M.Div., Atlantic School of Theology, 1985

Bruce D. Martin
HARRISONBURG, VIRGINIA
B.A., University of Wisconsin–Eau Claire, 1978
M.Div., Princeton Theological Seminary, 1983

Vernon Joseph Meyer
PHOENIX, ARIZONA
B.A., St. Louis University, 1974
M.Div., Saint Meinrad School of Theology, 1987

Mary Catherine Miller Northrup
CHARLOTTE, NORTH CAROLINA
B.A., Hamline University, 1982
J.D., Georgetown University, 1985
M.Div., Union Theological Seminary, Virginia, 1991

Ivan Hugh Macdonald Peden
HIGH POINT, NORTH CAROLINA
Th.B., Rhodes University, 1978
M.A., Fuller Theological Seminary, 1984

David George Andrew Pfrimmer
KITCHENER, ONTARIO, CANADA
B.A., Waterloo Lutheran University, 1973
M.Div., Waterloo Lutheran Seminary, 1977
M.A., Wilfrid Laurier University, 1980

Jack Fletcher Price
VIENNA, VIRGINIA
B.A., University of Richmond, 1977
M.M., University of Maryland, College Park, 1982
M.A., St. Mary's Seminary and University, 1983

Darryl Wayne Robinson
DETROIT, MICHIGAN
B.A., Wake Forest University, 1984
M.Div., Duke University Divinity School, 1989

Alida Ward Schuchert
FAIRFIELD, CONNECTICUT
B.A., Bryn Mawr College, 1984
M.Div., Yale University Divinity School, 1989

Henry Dane Sherrard
GLASGOW, SCOTLAND
B.D., University of St. Andrews, 1969

Andrew McAuley Smith
CHARLOTTE, NORTH CAROLINA
B.A., Whitworth College, 1977
M.Div., Gordon-Conwell Theological Seminary, 1981

Christopher Meredith Thomforde
LINDSBORG, KANSAS
A.B., Princeton University, 1969
M.Div., Yale University Divinity School, 1974

Laurie P. Tiberi
BINGHAMTON, NEW YORK
B.A., University of California, Irvine, 1980
M.Div., Princeton Theological Seminary, 1986

Benton Jefferson Trawick
DUBLIN, VIRGINIA
B.A., Duke University, 1986
M.Div., Columbia Theological Seminary, 1993

Gordon Alexander Turnbull
SHELBYVILLE, TENNESSEE
A.B., Davidson College, 1983
M.A., Vanderbilt University, 1988
M.Div., Union Theological Seminary, Virginia, 1991

Joseph Warren Walker
NASHVILLE, TENNESSEE
B.A., Southern University, Baton Rouge, 1988
M.Div., Vanderbilt University Divinity School, 1992

Jody C. Wright
WARRENTON, NORTH CAROLINA
B.A., Furman University, 1981
M.Div., Southern Baptist Theological Seminary, 1984

Steven Toshio Yamaguchi
LONG BEACH, CALIFORNIA
B.A., Westmont College, 1981
M.Div., Princeton Theological Seminary, 1988

CANDIDATES ENROLLED FOR THE DEGREE OF MASTER OF THEOLOGY

Gillian Alexandra Beattie
BANGOR, NORTHERN IRELAND
M.Th., University of St. Andrews, 1998

Moses Ohene Biney
ABURI, GHANA
B.A., University of Cape Coast, 1990; Dipl.Ed., 1990
Dipl., Trinity College Ghana, 1993

Subhashini Bondu
ANDHRA PRADESH, INDIA
B.Sc., Sri Venkateswara University , 1973
M.Div., Trinity Lutheran Seminary, 1995

Jane Tanaskovic Brady
FRANKLIN LAKES, NEW JERSEY
B.A., University of Pennsylvania, 1976

Thomas Mamparambil Chacko
KERALA, INDIA
B.S., University of Calicut, 1982
B.D.(Hons), Serampore University, India, 1986; M.Th., 1993

Sung Eun Choi
SEOUL, KOREA
B.A., Seoul National University, 1986
M.Div., Presbyterian Theological Seminary, Korea, 1992; Th.M., 1997

Byung Joon Chung
SEOUL, KOREA
B.Th., Presbyterian College and Theological Seminary, Korea, 1988; M.Div., 1997

Esther Chung
NORTH BERGEN, NEW JERSEY
B.A., Drew University, 1995
M.Div., Princeton Theological Seminary, 1998

Sonny Peter Chung
PHILADELPHIA, PENNSYLVANIA
B.A., Lafayette College, 1992
M.Div., Westminster Theological Seminary, 1998

Nigel O. Cole
BROOKLYN, NEW YORK
B.Th., Andrews University, 1986
M.Div., New York Theological Seminary, 1995

Christopher Lorin Coon
FREMONT, CALIFORNIA
B.A., University of California, Berkeley, 1992
M.Div., Fuller Theological Seminary, 1998

Wayne E. Croft
SICKLERVILLE, NEW JERSEY
B.Th., Trinity College and Seminary, Indiana, 1994
M.Div., Eastern Baptist Theological Seminary, 1998

Donna Marie DeSarro
VIRGINIA BEACH, VIRGINIA
B.A., College of Willam and Mary, 1992
M.Div., Union Theological Seminary, Virginia, 1998

David Gerald Garber
JACKSONVILLE, TEXAS
B.A., Baylor University, 1995
M.Div., Princeton Theological Seminary, 1998

Heidi Susan Geib
ROCHESTER, NEW YORK
B.A., DePauw University, 1987
J.D., State University of New York, Buffalo, 1990
M.Div., Candler School of Theology, 1998

David Gene George
RANTOUL, ILLINOIS
B.A., Wheaton College, Illinois, 1995
M.Div., Princeton Theological Seminary, 1998

Sang Min Han
SEOUL, KOREA
B.A., Lee College, Tennessee, 1993
M.Div., Church of God School of Theology, 1998

Michael Stewart Harper
HOUSTON, TEXAS
B.A., Baylor University, 1995
M.Div., Duke University Divinity School, 1998

Chan Heo
FLUSHING, NEW YORK
Dipl., Full Gospel Theological College, Korea, 1986
M.Div., United Theological Seminary, Ohio, 1995
M.A., Asian Center for Theological Studies, 1991

Robert Paul Hoch
AIKEN, SOUTH CAROLINA
B.A., California State University, Sacramento, 1991
M.Div., San Francisco Theological Seminary, 1995

Rebecca Jean Johnson
NEWTOWN, PENNSYLVANIA
B.A., Pennsylvania State University, 1977
J.D., Duquesne University, 1980

Allan Johnson-Taylor
YEADON, PENNSYLVANIA
B.A., University of Maryland, 1989
M.Div., Virginia Theological Seminary, 1993

Dennis William Jones
BASKING RIDGE, NEW JERSEY
B.S., University of Delaware, 1984
M.Div., Princeton Theological Seminary, 1990

Peter Mwai Kagagi
KARATINA, NYERI, KENYA
Dipl.Ed., Siriba Teachers College Maseno, 1986
B.D.(Hons), St. Paul's United Theological College, 1995

Henry Peter Keem
PLANO, TEXAS
B.A., St. John's University, Staten Island, 1985
M.Div., Westminster Theological Seminary, 1988
S.T.M., Dallas Theological Seminary, 1994

Garvester Kelley
B.S., Hampton University, 1979
M.Div., Princeton Theological Seminary, 1997

Dong Chan Kim
DAEGU, KOREA,
B.A., Yonsei University, 1990
M.Div., Hanshin University, Korea, 1994

Heran Her Kim
PRINCETON, NEW JERSEY
B.A., Chong-Shin College, Korea, 1985; M.A., 1987
M.Div., Presbyterian General Assembly Seminary, Korea, 1989
M.A., Princeton Theological Seminary, 1990

Jung Sook Kim
SEOUL, KOREA
B.A., Sookmyung Women's University, 1979
M.A., Sogang University, 1982
M.Div., Princeton Theological Seminary, 1998

Paul Kim
SYOSSET, NEW YORK
B.A., Hanshin University, Korea, 1972
M.A., Linda Vista Baptist Bible College and Seminary, 1981
Th.M., Yonsei University, 1975

Peter Attila Komlosi
RACKEVE, HUNGARY
M.Div., Karoli Gaspar Reformed University, 1998

Harsha Kumar Kotian
MANGALORE, SOUTH INDIA
B.D., Serampore University, 1991; Th.M., 1995

Clyde Kratz
NEW HOLLAND, PENNSYLVANIA
B.S., Eastern Mennonite College, 1986
M.Div., Eastern Mennonite Seminary, 1989

Adrian George Lane
PARKVILLE, AUSTRALIA
B.A., University of Sydney Australia, 1980
M.Div., Gordon-Conwell Theological Seminary, 1990

Sung Eun Lee
SEOUL, KOREA
B.A., Yonsei University, 1993
M.Div., Seoul Theological University, 1996

Robert Brian Lewis
MOUNT HOLLY, NEW JERSEY
B.A., Asbury College, 1992
M.Div., Asbury Theological Seminary, 1995

Hsueh-Ming Liao
TAICHUNG, TAIWAN
B.A., Chinese Culture University, 1990
M.Div., Tainan Theological Seminary, 1998

Atola Longkumer
MOKOKCHUNG, NAGALAND, INDIA
B.Th., Clark Theological College, 1990
B.D.(Hons), Gurukul Lutheran Theological College, 1993
B.A., North-Eastern Hill University, 1994
M.Th., United Theological College, Bangalore, 1997

Jean Kathryn Maitha
BOONTON, NEW JERSEY
B.Mus., Texas Tech University, 1975
M.Div., Conservative Baptist Seminary of the East, Pennsylvania, 1997

Paul A. Manson

LA MESA, CALIFORNIA
B.S., James Madison University,1980
M.Div., Southeastern Baptist Theological Seminary, 1983

Robert Poore McClanahan Jr.

PENSACOLA, FLORIDA
B.S., Spring Hill College, 1976
M.Div., Catholic University of America, 1984

Hyung Joon Moon

SEOUL, KOREA
B.S., Seoul National University, 1980
M.S., New Jersey Institute of Technology, 1984
M.Div., Alliance Theological Seminary, 1991

Vei Kho Ning

SAGAING DIVISION, MYANMAR
B.Th., Zomi Theological College, Myanmar, 1990
M.Div., Alliance Biblical Seminary, Manila, 1998

David Allen Norwood

VASHON, WASHINGTON
B.A., University of Washington, 1995
M.Div., Princeton Theological Seminary, 1998

Veronica Pearlita Palmer

ST. CATHERINE, JAMAICA
B.Th., Canada Christian College, 1985
M.Div., Canada Christian College and School of Graduate Theological Studies, 1989
S.T.M., Drew University Theological School, 1996

Hyung Jin Park

HAMILTON TOWNSHIP, NEW JERSEY
B.S., Korea University, 1988
M.A., Wheaton College, Illinois, 1989
M.Div., Trinity Evangelical Divinity School, 1993

David Alan Reed

PORT HURON, MICHIGAN
B.A., Summit Christian College, 1991
M.Div., Asbury Theological Seminary, 1998

Jared Rolen Reed

MIAMI, FLORIDA
B.A., Miami Christian College, 1983
M.Div., Trinity Evangelical Divinity School, 1988

Graham Scott Robinson

PITTSBURGH, PENNSYLVANIA
B.A., Bucknell University, 1985
M.Div., Princeton Theological Seminary, 1993

David Christopher Smit

GAUTENG, SOUTH AFRICA
B.Th., University of South Africa, 1987; B.Th.(Hons), 1990

David Raymond Smith

EDINBURGH, SCOTLAND
B.D.(Hons), University of Glasgow, 1998

Yo Sup Sohn

DOUGLASTON, NEW YORK
B.A., University of Wisconsin–Madison, 1994
M.Div., Princeton Theological Seminary, 1998

Elizabeth Ann Terrill

PORTER, INDIANA
B.A., Valparaiso University, 1995
M.Div., Princeton Theological Seminary, 1998

Rebecca Thurman

NEW BRIGHTON, MINNESOTA
B.S., Gustavus Adolphus College, 1971
M.Div., Luther Northwestern Theological Seminary, 1995

Susan Victor

PRINCETON JUNCTION, NEW JERSEY
B.A., University of Madras, India, 1981
M.A., Madras Christian College India, 1983
B.Th., Union Biblical Seminary, India, 1987

Lisa Faith Wells

WILMINGTON, NORTH CAROLINA
B.S., North Carolina State University, 1986
M.Div., Princeton Theological Seminary, 1998

Laura Lynn F. Wendell

MANASQUAN, NEW JERSEY
B.A., Augustana College, Illinois, 1964
M.Div., Andover Newton Theological School, 1969

Byron Patrick Wess

COLUMBUS, OHIO
B.A., Ohio Dominican College, 1995
M.Div., Yale University Divinity School, 1998

David T. Widmer

WEST CHESTER, PENNSYLVANIA
B.S., Hope College, 1989
M.Div., Princeton Theological Seminary, 1994

Cheol-Hee Yang
DALLAS, TEXAS
B.Th., Methodist Seminary, 1984
M.Th., Yonsei University, 1992
M.Div., Southern Methodist University, 1998

Samuel Jaepil Yang
FOREST HILLS, NEW YORK
B.A., State University of New York, Stony Brook, 1995
M.Div., New York Theological Seminary, 1998

CANDIDATES FOR THE DEGREE OF MASTER OF DIVINITY

Senior Class

Karen Marie Anderson
GRAND FORKS, NORTH DAKOTA
B.A., University of North Dakota, Williston 1994; M.A., 1996

Christian D. Andrews
RUMSON, NEW JERSEY
B.S., Rutgers University, 1994

Kent James Annan
RICHMOND HILL, ONTARIO
B.A., Palm Beach Atlantic College, 1993

Darrell LaRue Armstrong
LOS ANGELES, CALIFORNIA
B.A., Stanford University, 1993

Jeanne Marie Austin
PINE CITY, NEW YORK
B.A., University of Evansville, 1995

Donald William Azbell
BRADENTON, FLORIDA
B.S., Florida State University, 1994

Sharon Leathers Azbell
COLORADO SPRINGS, COLORADO
B.A., Eckerd College, 1995

Ryan Edward Balsan
WEST CHESTER, PENNSYLVANIA
B.A., Pennsylvania State University, 1994

Travis LaDell Bauer
WILLISTON, NORTH DAKOTA
B.A., Jamestown College, 1995

Kelly Katherine Beckham
TAMPA, FLORIDA
B.A., University of Virginia, 1996

Brent Eric Benton
MONTEREY, CALIFORNIA
B.A., Point Loma Nazarene College, 1993

Melissa Joanna Berkey-Gerard
PHILADELPHIA, PENNSYLVANIA
B.A., Eastern College, 1994

Joshua George Blakesley
NEWTOWN, PENNSYLVANIA
B.A., Northwestern College, Iowa, 1996

John Thomas Bradley
HAMPTON, VIRGINIA
B.A., St. Leo College, 1996

Jonathon Strauss Brenner
ANN ARBOR, MICHIGAN
B.A., University of Michigan, 1988

Elizabeth Anne Brishcar
BOONTON, NEW JERSEY
B.A., Thomas A. Edison State College, 1995

William Buie
LANHAM, MARYLAND
B.A., Shaw University, 1996

Masaki Chiba
SPRINGVILLE, NEW YORK
B.A., State University of New York, Buffalo, 1994

Ron Eng Leong Choong
NEW YORK, NEW YORK
B.A., Open University, 1987
L.L.B., University of London, 1987

John Eunsuk Chung
PASADENA, CALIFORNIA
B.A., Wheaton College, Illinois, 1995

Bessie Emily Coleman
ANNISTON, ALABAMA
B.A., Capital University, 1973

Melinda Contreras-Byrd
PRINCETON, NEW JERSEY
B.A., Rutgers University, 1976; D.Psy., 1981

Nathan Andrew Cooper
EASLEY, SOUTH CAROLINA
B.A., Furman University, 1994

Jason Hurtado Daniels
LAKE OSWEGO, OREGON
B.A., University of Oregon, 1987
M.B.A., Yale University, 1993

Jennifer Hurtado Daniels
NORTH BEND, OREGON
B.A., Albertus Magnus College, 1993

Scott deJesus Utz
GREYBULL, WYOMING
B.S., Samford University, 1992

Douglas Scott Dent
MONROE, NEW YORK
B.A., University of Massachusetts, 1991

Sarah Katharine Dickinson
INDEPENDENCE, IOWA
B.A., Carleton College, 1989

Matthew Edwin Paul Eddy
DENTON, TEXAS
B.A., Austin College, 1994

Robyn Reed Eddy
SPOKANE, WASHINGTON
B.A., Macalester College, 1995

Brian Douglas Ellison
PUYALLUP, WASHINGTON
A.B., Harvard University, 1995

Urla U. Eversley
LAURELTON, NEW YORK
B.S., St. John's University, Staten Island, 1990

Whitworth Ferguson
NEW YORK, NEW YORK
B.A., St. Lawrence University, 1976
M.B.A., University of Pennsylvania, 1978
J.D., Cornell University, 1981

Steven Perry Flythe
PRINCETON, NEW JERSEY
B.A., Rutgers University, 1994

Marshall Fry
DULUTH, GEORGIA
B.A., Flagler College, 1991

Jeffrey Reid Gephart
KIRKLAND, WASHINGTON
B.A., University of Washington, 1995

Kenyatta Robwaine Gilbert
WACO, TEXAS
B.A., Baylor University, 1996

Janet Busch Gillikin
CHARLOTTE, NORTH CAROLINA
B.A., Appalachian State University, 1991
M.A., Pfeiffer College, 1994

Sheila A. Gipson
SOMERSET, NEW JERSEY
B.A., Hunter College, 1975
M.S., Purdue University, 1977

Edward Philip Goode
BOULDER, COLORADO
B.A., University of Colorado, Boulder, 1995

Edward Garland Gravely
CLEMSON, SOUTH CAROLINA
B.S., Clemson University, 1994

Amber Lynnette Green
STEELVILLE, MISSOURI
B.A., Southwest Missouri State University, 1992

John Sydney Green
MONROE, LOUISIANA
B.A., Northeast Louisiana University, 1995

Bruce Peyton Greenough
TACOMA, WASHINGTON
B.A., Western Washington University, 1985

Thomas Gregg
CINNAMINSON, NEW JERSEY
B.A., Philadelphia College of Bible, 1994

Peter Traben Haas
OCONOMOWOC, WISCONSIN
B.A., Moody Bible Institute, 1995

Martin William Hall
RACINE, WISCONSIN
B.A., College of Wooster, 1996

Christopher William Hammond
FAIRFAX, VIRGINIA
B.A., University of California, Berkeley, 1988
M.A., Emory University, 1992

Joseph Young Il Han
CORONA, NEW YORK
B.A., Wheaton College, Illinois, 1996

Charles Bryant Hardwick
BEAVERCREEK, OHIO
B.A., Alma College, 1988
M.B.A., Northwestern University, 1993

Thomas Newton Harris
RANCHO PALOS VERDES, CALIFORNIA
B.A., University of California, Irvine, 1991

Kyle D. Hite
COLUMBIA, SOUTH CAROLINA
B.A., University of South Carolina, 1996

Mark Raymond Howell
ATHENS, TENNESSEE
B.A., Carson-Newman College, 1994

Sung Hoon Hwang
KENT, WASHINGTON
B.A., University of Washington, 1996

Christopher Jackson
ROHNERT PARK, CALIFORNIA
B.A., Point Loma Nazarene College, 1996

Lisa Steele Johnson
SAN CLEMENTE, CALIFORNIA
B.A., Westmont College, 1995

Dae Il Kang
SEOUL, KOREA
B.A., Yonsei University, 1989
M.T.S., Duke University Divinity School, 1997

James Suk-young Kang
SEPULVEDA, CALIFORNIA
B.S., University of California, Berkeley, 1981
M.S., Stanford University, 1986

Darren Michael Kennedy
OVERLAND PARK, KANSAS
A.B., Princeton University, 1993

Elisabeth Robertson Kennedy
PRAIRIE VILLAGE, KANSAS
A.B., Princeton University, 1995

John Evan Kenny
PISCATAWAY, NEW JERSEY
B.A., Rutgers University, 1995

Mia Youngmee Kim
CHELTENHAM, PENNSYLVANIA
B.A., Pennsylvania State University, 1995

Matthew Lawrence Koenig
ENGLEWOOD, COLORADO
B.A., College of William and Mary, 1995

Sara Malmin Koenig
GIG HARBOR, WASHINGTON
B.A., Seattle Pacific University, 1995

Daniel R. Ledwith
ORLANDO, FLORIDA
B.A., Gordon College, Massachusetts, 1992

Bo Yeon Lee
SEOUL, KOREA
B.A., Seoul Woman's University, 1994
M.A., Princeton Theological Seminary, 1997

Mark Chong Lee
HONOLULU, HAWAII
B.S., University of Southern California, 1990;
M.B.A., 1995

Angela Denise Lewis
GUTHRIE, OKLAHOMA
B.A., Langston University, 1990
M.A., University of Akron, 1994

Tony Tian-Ren Lin
BUENOS AIRES, ARGENTINA
B.A., Boston University, 1996

Jeffrey Tyler Lincicome
SEATTLE, WASHINGTON
B.A., University of Washington, 1993

Sylvia LeFort Masi
NEW EGYPT, NEW JERSEY
B.A., Eastern Connecticut State University, 1976
M.A., University of New Haven, 1981

Timothy Parker McConnell
COLORADO SPRINGS, COLORADO
B.A., Northwestern University, 1995

Daniel Jon McKaughan
EUGENE, OREGON
B.A., University of Oregon, 1996

Merry Hope Meloy
WILMINGTON, DELAWARE
B.A., Pennsylvania State University 1992

Elizabeth Flowers Middleton
MEMPHIS, TENNESSEE
B.A., Millsaps College, 1989
M.A., University of Texas, Austin, 1993

Charles Brent Miller
JACKSONVILLE, FLORIDA
B.A., Samford University, 1995

Kris Kelly Miller
IRVINE, CALIFORNIA
B.A., Westmont College, 1995

Paulette Minora Mixon
SHALIMAR, FLORIDA
B.A., Montreat-Anderson College, 1994

Charles Won Moon
CLOSTER, NEW JERSEY
B.S., Massachusetts Institute of Technology, 1982
M.B.A., Harvard Business School, 1988

Sandra Kay Moore
MANHATTAN, KANSAS
B.A., Western Michigan University, 1969
M.S., Kansas State University, 1979

Chad Mullet-Bauman
SOUDERTON, PENNSYLVANIA
B.A., Goshen College, 1995

Adam Neder
NASHVILLE, TENNESSEE
B.A., Covenant College, 1994

Victoria Marie Ney
PHILADELPHIA, PENNSYLVANIA
B.A., Rowan College of New Jersey, 1974

Melinda Grace Nichols
CHARLOTTE, NORTH CAROLINA
B.A., University of North Carolina, Chapel Hill, 1990

Mary Nicol
DOWNINGTOWN, PENNSYLVANIA
B.A., Eastern College, 1968

Bartley Ashton Norman
RALEIGH, NORTH CAROLINA
B.A., North Carolina State University, 1994

Cathryn Church Norman
RALEIGH, NORTH CAROLINA
B.A., North Carolina State University, 1994

Scott Dennis Nowack
CHICAGO, ILLINOIS
B.A., Muhlenberg College, 1993

Fernando Otero
BRONX, NEW YORK
B.S., Nyack College, 1995

Daniel Kyung-Seok Paek
DECATUR, GEORGIA
B.S., Wofford College, 1982
M.S., Columbia University, 1984

Rebecca Hyeon-Jeong Park
BAYSIDE, NEW YORK
B.S., Rensselaer Polytechnic Institute, 1992

James Daniel Parker
AMITYVILLE, LONG ISLAND, NEW YORK
B.A., Patten College, 1996

Donald Bruce Pike
RICHLAND, NEW JERSEY
B.A., Rowan College of New Jersey, 1989

Callie Dawn Plunket
LUBBOCK, TEXAS
B.A., Texas Tech University, 1996

Kyle Harry Powderly
BALTIMORE, MARYLAND
B.S., Millersville University of Pennsylvania, 1988

Luke Anthony Powery
MIAMI, FLORIDA
A.B., Stanford University, 1996

Michael Dana Prewitt
HOPEWELL, NEW JERSEY
B.A., DePauw University, 1966

John Caldwell Pruitt
ANDERSON, SOUTH CAROLINA
B.Mus., University of South Carolina, 1986

Mark Frederick Pulver
SAN FRANCISCO, CALIFORNIA
B.A., California Polytechnic State University, 1991

Catherine Lynn Putnam
LAKE OSWEGO, OREGON
B.A., University of Oregon, 1975

David Ramos
BROOKLYN, NEW YORK
B.A., Baruch College, 1987

Ross F. Raymond
SACRAMENTO, CALIFORNIA
B.A., California State University, Sacramento, 1996

Erin Jenny Roberts
HARRISON, OHIO
B.A., Centre College, 1995

Joanne Rodriguez
JAMAICA, NEW YORK
B.B.A., Pace University, 1986

Rodney Dewitt Rogers
COLUMBUS, OHIO
B.A., University of Cincinnati, 1982

Christopher Kavin Rowe
GREENSBORO, NORTH CAROLINA
B.A., Wake Forest University, 1996

Kerry Clark San Chirico
MONTEREY, CALIFORNIA
B.S., Santa Clara University, 1992

Kathryn Brown Schafer
PONTE VEDRA BEACH, FLORIDA
B.A., Flagler College, 1990

MacHenry George Schafer
PRINCETON, NEW JERSEY
B.A., Elon College, 1992

William Henry Schulz
LONG VALLEY, NEW JERSEY
B.S., Rutgers University, 1987; M.S., 1992

Lauren Bennett Sease
ALTAVISTA, VIRGINIA
B.A., Greensboro College, 1996

Pamela Ann Hanson Sebastian
SALT LAKE CITY, UTAH
B.S., University of Utah, 1978

Patrick John Sehl
HAVILAND, KANSAS
B.A., Friends University, 1996

Pauline Jean Sexton
DOYLESTOWN, PENNSYLVANIA
B.A., Eastern College, 1993

Roy David Shaff
PEMBROKE PINES, FLORIDA
B.A., Southeastern College, 1989
M.A., Fuller Theological Seminary, 1995

Richard R. Smith
ALEDO, ILLINOIS
B.A., Monmouth College, Illinois, 1991

Geoffrey Stephens Stanley
FRENCHTOWN, NEW JERSEY
B.A., Central Michigan University, 1984

Joan Attaway Stevens
ATLANTA, GEORGIA
B.A., Georgia State University, 1970
M.S.W., University of Georgia, Athens, 1977

Warren Alexander Stevens
ATLANTA, GEORGIA
B.S., Wofford College, 1971

Rachel Heard Stutzman
NORTHBROOK, ILLINOIS
B.A., Moody Bible Institute, 1995

Jonathan Paul Sydnor
VIRGINIA BEACH, VIRGINIA
B.A., University of Virginia, 1991

Andrew Tatusko
NEW WILMINGTON, PENNSYLVANIA
B.A., Westminster College, Pennsylvania, 1996

Sara McCulloh Tonje
RAPID CITY, SOUTH DAKOTA
B.A., Lewis and Clark College, 1983

Margaret LaMotte Torrence
OXNARD, CALIFORNIA
B.A., Davidson College, 1983

Jeffrey Payne Towne
BOTHELL, WASHINGTON
B.A., University of Washington, 1995

Joshua-Joel Caleb Wait
WALNUT CREEK, CALIFORNIA
B.A., University of California, Berkeley, 1992

Karenlynn Renee Wilson
BOZEMAN, MONTANA
B.A., Montana State University, 1995

Dale Eugene Wratchford
SEGUIN, TEXAS
B.A., Texas Lutheran College, 1995

Ki Won Yoo
PHILADELPHIA, PENNSYLVANIA
B.A., Clark University, 1993
M.A., Columbia University, 1995

Interns

Sharyl Lynn Achterhof
FAIRFAX, VIRGINIA
B.A., Hope College, 1995

Catherine Lily Gatchel
GALAX, VIRGINIA
B.A., Roanoke College, 1996

Bradley Jon Gustafson
SCOTTSBLUFF, NEBRASKA
B.A., University of Nebraska, Lincoln, 1978

Sung Hee Lee
CARROLLTON, TEXAS
B.A., Southern Methodist University, 1996

Cazden Neal Minter
OLNEY, MARYLAND
B.A., Wheaton College, Illinois, 1997

Troy Morgan
WAUKESHA, WISCONSIN
B.A., St. Olaf College, 1991

Allan L. Purtill Jr
CHARLOTTE, NORTH CAROLINA
B.A., Hampden-Sydney College, 1996

Andrew Jacob Rick
FARMINGTON HILLS, MICHIGAN
B.A., Northwestern University, 1995

William Stanfield
GREENSBORO, NORTH CAROLINA
B.A., University of North Carolina, Chapel Hill, 1995

Amy Leigh Starr
ROANOKE, VIRGINIA
B.A., Middlebury College, 1997

Edward Tambornino
MINNEAPOLIS, MINNESOTA
B.A., University of Minnesota, 1993

Middle Class

Isaac Ahn
LITTLE NECK, NEW YORK
B.A., Tufts University, 1996

Brian Jason Alderman
CLEVELAND, TENNESSEE
B.A., Lee College, Tennessee, 1996

Aundreia Renee Alexander
ST. LOUIS, MISSOURI
B.S., University of Missouri, 1983; J.D., 1992

C. Darnell Allen
HOUSTON, TEXAS
A.B., Houston Baptist University, 1997

Timothy Gerard Allen
PRINCETON, NEW JERSEY
B.A., University of Delaware, 1990

Graham Jesse Baird
MOUNT PLEASANT, UTAH
B.A., University of Utah, 1996

Lori Christine Bass
TRAFFORD, PENNSYLVANIA
B.Mus., West Virginia Wesleyan College, 1995

Eric Fitzgerald Battle
CREVE COEUR, MISSOURI
B.A., University of Missouri, 1997

Susan Beil
ELLENSBURG, WASHINGTON
B.S., Gonzaga University, 1991
M.S., University of Washington, 1993

Shane Alan Berg
JAMESTOWN, NORTH DAKOTA
B.A., Jamestown College, 1996

Sarah Bowen
FRONT ROYAL, VIRGINIA
B.A., St. Olaf College, 1996

John Scott Brady
WILLIAMSBURG, KENTUCKY
B.S., Cumberland College, Kentucky, 1995

Ryan Dennis Brodin
ANOKA, MINNESOTA
B.A., Augustana College, Illinois, 1997

Robert Franklin Brooks
RICHMOND, VIRGINIA
B.A., University of Virginia, 1996

Dean Robert Brown
AMHERST, MASSACHUSETTS
B.B.A., University of Massachusetts, 1990

Sheri Ellen Bunn
SOUTH PASADENA, CALIFORNIA
B.A., Wheaton College, Illinois, 1994

Thomas Brent Burleson
ROAN MOUNTAIN, TENNESSEE
B.A., University of North Carolina, Chapel Hill, 1990
M.A., Princeton Theological Seminary, 1994

Moongil Cho
ALPHARETTA, GEORGIA
B.E., Soong Sil University, 1977

Isaac E. Choi
CHICAGO, ILLINOIS
B.A., Harvard University, 1995

Luke Chungsuk Choi
IRVING, TEXAS
B.S., Southwestern University, Texas, 1992

David Woo Sung Chung
ARCADIA, CALIFORNIA
B.A., University of California, Los Angeles, 1996

David Walton Cias
PANAMA CITY, FLORIDA
B.A., Hampden-Sydney College, 1997

Sarah Christine Coakley
CORVALLIS, OREGON
B.A., University of California, San Diego, 1997

Su K. Cobban
ANCHORAGE, ALASKA
B.S., Philadelphia College of Bible, 1997

David Arthur Cook
SAN DIEGO, CALIFORNIA
B.A., New Orleans Baptist Theological Seminary, 1996

Idalia Craig
TRENTON, NEW JERSEY
B.A., Carleton College, 1974
M.A., Trenton State College, 1976

Laura J. Penney Crapnell
HUNTINGTON BEACH, CALIFORNIA
B.A., Bryn Mawr College, 1994

William Daniel Cravy
SEATTLE, WASHINGTON
B.A., Stanford University, 1993

Louise Dorothy Anita Crawford
BELFAST, NORTHERN IRELAND
B.A., Oak Hill College, England, 1991

Jason James Cunningham
WORTHINGTON, MINNESOTA
B.A., Augustana College, South Dakota, 1996

Carl Edward Davis
BROOKLYN, NEW YORK
B.A., College of New Rochelle, 1997

Darla Annette DeFrance
BOZEMAN, MONTANA
B.S., Duke University, 1997

Ruth deJesus Utz
CAMDEN, NEW JERSEY
B.A., Franklin and Marshall College, 1997

Joyce Lynn del Rosario
SEATTLE, WASHINGTON
B.A., University of Washington, 1996

Stephen Derek DeMauri
CHARLOTTESVILLE, VIRGINIA
B.A., College of William and Mary, 1997

India Culpepper Dennis
EXTON, PENNSYLVANIA
B.A., Agnes Scott College, 1975
M.A., Middlebury College, 1977

Dylan Dodd
PORTLAND, OREGON
B.A., University of Oregon, 1995

Michelle Doran-McBean
ELIZABETH, NEW JERSEY
B.S.Ed., Boston State College, 1968
M.Ed., Suffolk University, 1970
M.Ed., Harvard University, 1975

Laura Christine Dubinski
WAPPINGERS FALLS, NEW YORK
B.A., Vassar College, 1997

Drew Adair Dyson
BRANCHBURG, NEW JERSEY
B.A., Eastern College, 1995

Cornell Alfred Edmonds
BRONX, NEW YORK
B.S., Cornell University, 1979

Nancy Jean Emerson
STILLWATER, MINNESOTA
B.A., College of St. Catherine, 1990
M.A., Northern Illinois University, 1991

Joseph Burton Fanning
BIRMINGHAM, ALABAMA
B.A., Southern College, 1993

Rachel Abigail Frey
DICKINSON, TEXAS
B.M., Baylor University, 1995

William Gaffney
PHILADELPHIA, PENNSYLVANIA
B.S., Geneva College, 1997

Sonja Gall
DENVER, COLORADO
B.S., Pacific Lutheran University, 1997

Jay Gardner
KALAMAZOO, MICHIGAN
B.A., University of California, Berkeley, 1987

Rebecca Lyn Gardner
PALM DESERT, CALIFORNIA
B.A., Pepperdine University, 1996

Derek Andrew George
KEENE, NEW HAMPSHIRE
B.A., Gordon College, Massachusetts, 1995

Michael Bernard Gerald
WEST TRENTON, NEW JERSEY
B.S., College of New Jersey, 1997

David Michael Gibson
CHICAGO, ILLINOIS
B.A., Valparaiso University, 1993

Thomas Abrams Goodrich
LYNCHBURG, VIRGINIA
B.A., University of Virginia, 1983

J. Beth Goss
CORAL GABLES, FLORIDA
B.A., Wellesley College, 1975
M.B.A., University of Chicago, 1977

Stacy Kathryn Gray
PEEKSKILL, NEW YORK
B.A., Simmons College, 1995

Christopher Dean Griggs
WICHITA, KANSAS
B.A., Baylor University, 1997

Catherin Ann Gumpert
PRINCETON, NEW JERSEY
B.A., University of Wisconsin, Green Bay, 1976
M.S., University of Rochester, 1982

Eric Juwan Hagood
SOMERSET, NEW JERSEY
B.A., Rutgers University, 1993

Lynne Lockwood Hall
HOUSTON, TEXAS
B.A., University of Texas, Austin, 1992

Yeosup Han
SEOUL, KOREA
B.A., Georgia State University, 1997

Timothy Mark Hartman
SEATTLE, WASHINGTON
B.A., Stanford University, 1995

Jason Richard Hefner
SANTA BARBARA, CALIFORNIA
B.A., University of California, Santa Barbara, 1994

Matthew David Henderson
FRESNO, CALIFORNIA
B.A., California State University, Fresno, 1997

Russell Cameron Hightower
SIMPSONVILLE, SOUTH CAROLINA
B.A., Wake Forest University, 1997

Amy Beth Hill
WILMINGTON, DELAWARE
B.A., Eastern College, 1997

Anne Marlow Long Hopkins
CHARLOTTE, NORTH CAROLINA
A.B., Wake Forest University, 1969

Matthew Aaron Hoyt
PLEASANTON, CALIFORNIA
B.A., Westmont College, 1991

Melinda Oswald Hoyt
NORTHRIDGE, CALIFORNIA
B.A., California State University, Northridge, 1991

Jim Ching-Bin Huang
SOMIS, CALIFORNIA
B.S., University of Texas, Austin, 1996

Jennifer Ann Hughes
CEDAR RAPIDS, IOWA
B.A., Coe College, 1996

Douglas Alexander Hume
LOUISVILLE, KENTUCKY
B.A., University of Louisville, 1991

Craig Lee Hunter
ST. AUGUSTINE, FLORIDA
B.A., Wake Forest University, 1996

Amy Eleanor Hutchinson
SAN LUIS OBISPO, CALIFORNIA
B.A., California Polytechnic State University, San Luis Obispo, 1997

Kristin Elizabeth Hutson
CHICAGO, ILLINOIS
B.A., Southern Methodist University, 1989
J.D., Loyola University, Illinois, 1992

Calvin Curtis Jackson
RICHMOND, VIRGINIA
B.B.A., College of William and Mary, 1990

Anthony Johnson
LELAND, NORTH CAROLINA
B.A., North Carolina State University, 1993; M.A., 1995

Kathryn Johnston
WINTER HAVEN, FLORIDA
B.A., Eckerd College, 1992

Cheryl Allean Jones
B.A., Howard University, 1977

Laura Elizabeth Jones
SANTA BARBARA, CALIFORNIA
B.A., University of California, Santa Barbara, 1997

Susan Elizabeth Joseph
PRINCETON, NEW JERSEY
B.A., St. Olaf College, 1984

Kimberly Ann Kachelein
MEDINA, OHIO
B.A., College of Wooster, 1997

Edwin Yewon Kang
SMITHTOWN, NEW YORK
B.S., State University of New York, Binghamton, 1996

Jennifer Kates
SUNNYVALE, CALIFORNIA
B.A., Westmont College, 1996

Linda L. Kelly
TOMS RIVER, NEW JERSEY
B.S., College of St. Elizabeth, 1993

Anna Kim
SEOUL, KOREA
B.A., Boston University, 1997

David Sang Rhai Kim
DANBURY, CONNECTICUT
B.S., Valley Forge Christian College, 1997

Jeya Jee Yoon Kim
HAWAIIAN GARDENS, CALIFORNIA
B.A., New York University, 1997

John Chong-Uk Kim
HACIENDA HEIGHTS, CALIFORNIA
B.A., Biola University, 1995

Jungsoo Kim
SEOUL, KOREA
B.S., Seoul Woman's University, 1992
M.A., Wheaton College, Illinois, 1995

Richard Kong
BUFFALO GROVE, ILLINOIS
B.A., Oberlin College, 1997

Arthur Edward Kross
SAN BRUNO, CALIFORNIA
B.A., Whitworth College, 1996

Inchan Andrew Kwon
MOUNTAIN VIEW, CALIFORNIA
B.S., Stanford University, 1994

Regina Dianne Langley
ROCKY MOUNT, NORTH CAROLINA
B.A., American University, 1997

Alisoun Davis Lebo
NEWVILLE, PENNSYLVANIA
B.A., Kenyon College, 1997

Sandra Wallace Lester
CHARLOTTE, NORTH CAROLINA
B.S., Southwest Missouri State University, 1974

David Michael Lindsay
DALLAS, TEXAS
B.A., Baylor University, 1994

Joel Andrew Lindsey
ADEL, GEORGIA
B.A., Mercer University, 1997

James Samuel Logan
NEW YORK, NEW YORK
B.A., Goshen College, 1984
M.A., Associated Mennonite Biblical Seminary, 1987

Shannon Moore Lowrance
CHARLOTTE, NORTH CAROLINA
B.A., Davidson College, 1996

Spencer Lee Lundgaard
CLEVELAND, OHIO
B.A., DePauw University, 1991

Marcia Kipp MacKillop
VENICE, FLORIDA
B.A., Eckerd College, 1997

Michael DeWitt Mann
BIRMINGHAM, ALABAMA
B.A., Samford University, 1997; B.S., 1997

Brian Leslie Marsh
TUSTIN, CALIFORNIA
B.A., Biola University, 1990

Jennifer Diane Martin
GRAHAM, TEXAS
B.A., Austin College, 1993

Leslie Edward Martin
TRENTON, NEW JERSEY
B.S., Drexel University, 1980

James Joseph McCullough
SYRACUSE, NEW YORK
B.A., Trenton State College, 1987

Roger Andrew McDaniel
COLORADO SPRINGS, COLORADO
B.A., Adams State College, 1993
M.A., University of Northern Colorado, 1996

Elizabeth Dallas McLean
LAKEWOOD, OHIO
A.B., Princeton University, 1988
J.D., Emory University, 1992

Karin Rasmussen Mitchell
HIGHTSTOWN, NEW JERSEY
B.A., Douglass College, 1977
M.S., Rutgers University, 1984

Amy Ellen Mormino
TEMPLE TERRACE, FLORIDA
B.A., New College of the University of South Florida, 1997

Baron Anthony Mullis
CHARLOTTE, NORTH CAROLINA
B.A., University of North Carolina, Charlotte, 1997

James Rush Murphy
BELLINGHAM, WASHINGTON
B.A., Western Washington University, 1997

Carol Ann North
SAN ANTONIO, TEXAS
B.A., Fisk University, 1969
M.Ed., Howard University, 1985

Omar Isaac Ortiz
SAN JUAN, PUERTO RICO
B.A., Hunter College, 1997

Samuel Park
B.A., University of Chicago, 1996

Sonya Sunnah Park-Taylor
BALTIMORE, MARYLAND
A.B., Harvard-Radcliffe College, 1989

Katherine Anne Pate
SALEM, OREGON
B.A., Linfield College, 1996

Henry Petri
STRATFORD, CONNECTICUT
B.S., Princeton University, 1985

Nannette Pierson
NEW VERNON, NEW JERSEY
B.A., Drew University, 1996

Susan Alward Price
MADISON, WISCONSIN
B.A., University of Wisconsin, Madison, 1989
M.A., Andover Newton Theological School, 1993

Scott Rasnic
BRISTOL, TENNESSEE
B.A., King College, Tennessee, 1994
M.A., University of Virginia, 1997

Derek Allen Redwine
HOUSTON, TEXAS
B.A., Miami University, Oxford Ohio, 1995

Cheryl Regis-Azizoddin
NEW YORK, NEW YORK
B.A., Michigan State University, 1976

Moon Young Rhee
TRENTON, NEW JERSEY
B.A., New York University, 1996

Elizabeth McChesney Roe
AUSTIN, TEXAS
B.A., University of Texas, Austin, 1996

Jennifer Joy Rome
ELK GROVE VILLAGE, ILLINOIS
B.A., Augustana College, Illinois, 1996

Steven Douglas Runholt
ST. PAUL, MINNESOTA
B.A., University of South Dakota, 1984
B.A., Oxford University, 1987

Steven James Saia
WEST BABYLON, NEW YORK
B.A., Geneseo College, 1997

Marvel Judith Salgado
COLORADO SPRINGS, COLORADO
B.A., Point Loma Nazarene College, 1996

Amy Elizabeth Salmon
TAMPA, FLORIDA
B.A., Presbyterian College, 1993

Shelly Lynn Satran
BISMARCK, NORTH DAKOTA
B.A., University of North Dakota, 1997

Anne Denise Scheiber
BLOOMFIELD HILLS, MICHIGAN
B.A., Hope College, 1996

Jeremy Schipper
RANCHO MIRAGE, CALIFORNIA
B.A., Azusa Pacific University

Justin Ian Schlesinger-Devlin
SHELTER ISLAND, NEW YORK
B.A., Antioch University, Ohio, 1995

Jeffrey Edward Scholes
DALLAS, TEXAS
B.A., Baylor University, 1993

Jonathan Terry Schwartz
WINFIELD, ILLINOIS
B.A., Wheaton College, Illinois, 1995

Daniel Lawrence Smoak
ORANGEBURG, SOUTH CAROLINA
B.A., Presbyterian College, 1997

Amy Lynne Snow
MANASSAS, VIRGINIA
B.A., St. Andrews Presbyterian College, 1993

Daniel Hyun Myong So
TROY, MICHIGAN
B.S., University of Pennsylvania

Jason Andrew Springs
LOUISVILLE, KENTUCKY
B.A., Georgetown College, Kentucky, 1995
M.A., Baylor University, 1996

Carie Nicole Stanley
WILTON, CONNECTICUT
B.A., Davidson College, 1994

Christina Dawn Starace
DALLAS, TEXAS
B.A., Baylor University, 1992

Daniel Brian Steer
SPOKANE, WASHINGTON
B.A., Whitworth College, 1997

Owen Raiford Stepp
FRUITLAND, MARYLAND
B.A., Wake Forest University, 1994

Patricia Stirling
SANTA ANA, CALIFORNIA
B.A., Chapman University, 1997

Samuel Johnson Taylor
RALEIGH, NORTH CAROLINA
B.A., Elon College, 1994

Charles Sealy Thorp
CONYERS, GEORGIA
B.A., Emory University, 1997

Freddie Tittle
EAST LANSING, MICHIGAN
B.A., Michigan State University, 1979

Ana Cristina Toledo
GALT, CALIFORNIA
B.A., University of California, Los Angeles, 1994

Alfred R. Twyman
MARTINSBURG, WEST VIRGINIA
B.A., North Carolina Central University, 1978
M.A., Naval War College, Rhode Island, 1994

Kristi Upson
PORTLAND, OREGON
B.A., University of Washington, 1996

Douglas Roy Valentine
GEFTON, MASSACHUSETTS
B.S., Worcester Polytechnic Institute, 1984
M.B.A., University of New Haven, 1993

Gavin Page Van Horn
EDMOND, OKLAHOMA
B.A., Pepperdine University, 1997

Alaina Vasta
GIBBSBORO, NEW JERSEY
B.A., Villanova University, 1997

William Carl Webster
MATAMORAS, PENNSYLVANIA
B.A., City College, New York, 1996

Jon Dwight Weddell
KINGSPORT, TENNESSEE
B.A., Davidson College, 1994

Delroi Whitaker
CULVER CITY, CALIFORNIA
B.A., San Diego State University, 1997

Heather Rachelle White
RALEIGH, NORTH CAROLINA
B.A., Eastern College, 1997

Zachary Owen Wilson
YAKIMA, WASHINGTON
B.A., Augustana College, Illinois, 1997

Jeffrey Paul Witten
CORSICANA, TEXAS
B.B.A., Texas Tech University, 1989
M.B.A., Tulane University, 1993

Hon-Wai Wong
EAST BRUNSWICK, NEW JERSEY
B.A., Oxford University, 1985
Ph.D., Harvard University, 1992

Robert Borron Woodruff
BOULDER, COLORADO
B.A., Lewis and Clark College, 1997

Malyong Yi
VENTURA, CALIFORNIA
B.A., California Lutheran University, 1997

Jin-Ah Yoon
BROCKTON, MASSACHUSETTS
B.A., Gordon College, Massachusetts, 1995

James Herbert York
HUDSON, WISCONSIN
B.S., University of Wisconsin, River Falls, 1991

Juniors

Stephanie Ilene Arnold
ALEXANDRIA, LOUISIANA
B.A., Wake Forest University

Deanna Dee Azhikakath
LAS VEGAS, NEVADA
B.A., Southern Methodist University, 1998

Charles Edwin Beard
LILBURN, GEORGIA
B.A., Morehouse College

Christopher James Benek
AUSTINBURG, OHIO
B.A., Hiram College, 1998

Jana Marguerite Bennett
LITTLETON, COLORADO
B.A., Colorado College, 1998

Jennifer Grace Bird
ROANOKE, VIRGINIA
B.A., Virginia Polytechnic Institute and State University, 1994

Landon Macon Bogan
BAKERSFIELD, CALIFORNIA
B.A., California State University, Bakersfield, 1997

Scott H. Bostwick
LONG BRANCH, NEW JERSEY
B.A., Monmouth University, 1998

Kevin Andrew Bowers
WASHINGTON, PENNSYLVANIA
B.Mus., Muskingum College

Justin David Burgess
STRAFFORD, MISSOURI
B.A., University of Missouri, 1996

Bradley James Busiek
HOUSTON, TEXAS
B.A., Trinity University, Texas, 1998

John Erik Buteyn
PLANO, TEXAS
B.A., Trinity University, Texas, 1995

Matthew Lloyd Camlin
WASHINGTON, PENNSYLVANIA
B.Mus., College of Wooster

Philip C. Cheney
FAIR HAVEN, NEW JERSEY
B.A., State University of New York, New Paltz, 1997

Shane Claiborne
PHILADELPHIA, PENNSYLVANIA
B.A., Eastern College, 1997

Catherine Lynn Clasen
KINGSPORT, TENNESSEE
B.A., Presbyterian College, 1997

Joshua Matthew Cole
POUNDING MILL, VIRGINIA
B.A., King College, Tennessee, 1997

Paul Robert Coppock
DULUTH, MINNESOTA
B.S., University of Minnesota, 1998

Timothy David Dalrymple
TRACY, CALIFORNIA
B.A., Stanford University

Jennifer Anne DiFrancesco
BURR RIDGE, ILLINOIS
B.A., Texas Christian University

Alan Dorway
LAS VEGAS, NEVADA
B.A., Northwestern University

Kevin Andrew Doty
GREENWOOD, INDIANA
B.S., Purdue University, 1994
M.S., Mercy College, 1998

Shane Clayton Drake
AGOURA HILLS, CALIFORNIA
B.S., Westmont College, 1996

Benjamin Samuel Engram
SALISBURY, MARYLAND
B.A., Hampden-Sydney College, 1992

John Baillie William Erthein
ROYAL OAK, MICHIGAN
B.A., Cornell University, 1990
J.D., University of Michigan, 1994

Kenneth Scott Evers-Hood
HURST, TEXAS
B.A., University of Texas, Austin, 1998

Dani Forbess
SAN FRANCISCO, CALIFORNIA
B.A., Seattle Pacific University, 1997

Douglas Forbess
RANCHO PALOS VERDES, CALIFORNIA
B.A., Biola University, 1996

Beverly Denise Frazier
B.A., Georgia State University, 1983
M.B.A., Brenau University, 1992

Barry Michael Gray
PORT DEPOSIT, MARYLAND
B.A., Liberty Bible College, Florida, 1988

Kenneth Clark Green
SEATTLE, WASHINGTON
B.A., University of Washington, 1984; M.A., 1987

Tassie McLennan Green
SEATTLE, WASHINGTON
B.A., Wheaton College, Illinois, 1989

Emily Anne Griffin
SYRACUSE, NEW YORK
B.A., Grove City College, 1996

Danielle Renee Grubb
MIDLAND, TEXAS
B.A., Baylor University

Caroline Cromartie Gupton
RALEIGH, NORTH CAROLINA
B.A., Wake Forest University, 1997

Jonathan Hoyte Halcomb
NEWPORT, PENNSYLVANIA
B.S., Ohio University, 1997

Cory Parks Hall
TAMPA, FLORIDA
B.A., Mars Hill College, 1998

Jonathan Philip Hall
NAPERVILLE, ILLINOIS
B.A., Yale University, 1996

Myesha Danielle Hamm
COVINGTON, GEORGIA
B.A., Emory University, 1998

Cheryle Renee-Chapman Hanna
WILMINGTON, DELAWARE
B.S., General Motors Institute, 1979

Joe Clyde Hays
TAHOKA, TEXAS
B.A., Abilene Christian University, 1997

Ryan Michael Hays
LOOGOOTEE, INDIANA
B.A., DePauw University, 1998

Abigail Annalise Henrich
EDEN, NEW YORK
B.A., Colgate University, 1998

Jason Warren Hickman
NEW WILMINGTON, PENNSYLVANIA
B.A., College of Wooster, 1992

James Arthur Hitson
BRENTWOOD, TENNESSEE
B.A., Samford University, 1991
M.B.A., University of Cape Town, 1996

Erik Allan Holm
BURLINGAME, CALIFORNIA
B.A., Whitworth College, 1991

James Jungho Hong
MIAMI, FLORIDA
B.A., Bowdoin College

Rachel M. Hong
GLEN RIDGE, NEW JERSEY
B.A., Rutgers University, 1998

Brian Paul Hughes
DALLAS, TEXAS
B.A., Abilene Christian University, 1995

Leroy Andrew Huizenga
MINOT, NORTH DAKOTA
B.A., Jamestown College, 1996

August Paul Hurst
ROGERSVILLE, PENNSYLVANIA
Waynesburg College

Robert Alan Jacobs
FORT COLLINS, COLORADO
B.A., Jamestown College, 1990

Anna Marie Johnson
ST. PAUL, MINNESOTA
B.A., St. Olaf College, 1996

Kwami Olu-Henri Jones
DETROIT, MICHIGAN
B.A., Michigan State University, 1996

Sung Soo Jun
INCHON, KOREA
B.A., University of Texas, Austin, 1997

Seth Travis Kaper-Dale
HAMILTON, MICHIGAN
B.A., Hope College

Stephanie Lynn Kaper-Dale
HAMILTON, MICHIGAN
B.A., Hope College

John Christian Kile
HOUSTON, TEXAS
B.A., Colgate University, 1990

Jung Hoon Jeffrey Kim
RESEDA, CALIFORNIA
B.A., University of California, Los Angeles, 1998

Peter Joong-Won Kim
DUNWOODY, GEORGIA
B.A., Yonsei University, 1976

Sun-young Kim
SEOUL, KOREA
B.A., Ewha Womans University Seoul, 1990; M.A., 1993
Th.M., Yonsei University, 1996

Marianne Robins Klumpf
CHERRY HILL, NEW JERSEY
B.A., Saint Josephs University, 1979

Christina Yvonne Koons
SAN ANTONIO, TEXAS
B.S., Trinity University, Texas, 1994

Theresa Frances Latini
RCHESTER, NEW YORK
B.A., Roberts Wesleyan College, 1996

Christopher Jordan Leyda
BEAVER, PENNSYLVANIA
B.S., Guilford College, 1997

Rodney Adam Lyde
BROOKLYN, NEW YORK
B.A., University of Rochester, 1994

James Michael Macaulay
DOYLESTOWN, PENNSYLVANIA
B.S., State University of New York College of Environmental Science and Forestry at Syracuse, 1972
M.A., Xavier University, Ohio, 1987

Sarah Elizabeth Marsh
ANGELS CAMP, CALIFORNIA
B.A., Whitworth College, 1996

Michael Wade Martin
LUBBOCK, TEXAS
B.A., Lubbock Christian University, 1993; M.A., 1996

Ronald Anthony Matheney
EL DORADO, ARKANSAS
B.S., Troy State University, Florida, 1992

Jeffrey Philip Mathis
ASHEVILLE, NORTH CAROLINA
B.A., North Carolina State University, 1997

Matthew Sidney McCollum
MERIDIAN, MISSISSIPPI
B.A., Tulane University, 1994
M.A., University of Mississippi, 1997

Glenn Jonathan McCullough
TORONTO, ONTARIO, CANADA
B.S., McMaster University, Canada, 1997

Moira Mcleod McGuinn
CORAL GABLES, FLORIDA
B.A., University of Miami, 1984; M.A., 1988

Adam Scott McHugh
SEATTLE, WASHINGTON
B.A., Claremont McKenna College, 1998

Mark Evan McIlraith
NEW YORK, NEW YORK
B.A., Whitworth College, 1992

David Wayne McNutt
THOUSAND OAKS, CALIFORNIA
B.A., Pepperdine University

Renita Ann Mercado-Heinzl
AUSTIN, TEXAS
B.A., University of Houston, 1990

James Dean Millar
ALEXANDRIA, VIRGINIA
B.A., Augustana College, Illinois, 1964
M.B.A., Southern Illinois University, 1978

Katherine Chadwick Miller
TUSCALOOSA, ALABAMA
B.A., Wake Forest University

Virginia Penfield Mischen
GREENSBORO, NORTH CAROLINA
B.A., Davidson College, 1992

Donnie Wilbert Mitchell
WASHINGTON, NORTH CAROLINA
B.A., East Carolina University, 1988; M.Ed., 1993

Donald John Mossa
PRINCETON, NEW JERSEY
B.A., Rutgers University, 1980

Stephen Michael Neff
FOREST, VIRGINIA
B.A., Wake Forest University, 1998

Amy Marie Nelson
EUREKA, CALIFORNIA
B.A., Whitworth College, 1996

Kerri Nicoll
REDMOND, WASHINGTON
B.A., Connecticut College, 1998

Jessica Hazel Nylund
OROVILLE, CALIFORNIA
B.A., University of Puget Sound, 1997

Evelyn Mitchell Oliveira
SPARTANBURG, SOUTH CAROLINA
B.A., Clemson University, 1996

Sebastian Chihyao Ong
FAIRFAX, VIRGINIA
B.A., National University, Singapore, 1985; B.Arch., 1988
M.A., Georgetown University, 1994

Troy Jonathan Onsager
RONAN, MONTANA
B.A., Jamestown College, 1996

Allen David Paul
UPPER ST. CLAIR, PENNSYLVANIA
B.S., Northeastern University, 1992

Alisa Suzanne Pearson
PURCELLVILLE, VIRGINIA
B.A., Roanoke College, 1996

Matthew Benjamin Reeves
TWIN FALLS, IDAHO
B.A., College of Wooster, 1998

Holly Christine Robertson
SPRING, TEXAS
B.A., Mary Baldwin College, 1998

John Hardin Sawyer
ALBEMARLE, NORTH CAROLINA
B.A., Mercer University, 1998

Ethan Dale Sayler
STERLING, KANSAS
B.S., Sterling College, Kansas, 1995

John Malcolm Semmes
MEMPHIS, TENNESSEE
B.S., University of Tennessee, 1979

Bumsoo Shim
SEOUL, KOREA
B.A., Seoul National University, 1983
M.A., California State University, Los Angeles, 1987

Charles Sheldon Soper
MEDFORD, NEW JERSEY
B.S., Bridgewater State College, 1980

Kirby Spivey
NEWTONVILLE, NEW JERSEY
B.A., Bucknell University

Sharon Stewart
CORPUS CHRISTI, TEXAS
B.A., Texas A & I University, 1974

Rosanna Eun-Hee Suh
EDISON, NEW JERSEY
B.A., Rutgers University

Christine Neal Thomas
PENNINGTON, NEW JERSEY
A.B., Smith College, 1994

Danny L. Thomas
MIDDLEBURG, VIRGINIA
B.S., Virginia Polytechnic Institute and State University, 1982

William Kerrick Thomas
WINFIELD, ALABAMA
B.A., Furman University, 1997

Charles Jacob Thompson
BRISTOL, TENNESSEE
B.A., King College, Tennessee

Mark Andrew Tietjen
TAMPA, FLORIDA
B.S., Palm Beach Atlantic College

James William Tinnemeyer Jr.
PITTSBURGH, PENNSYLVANIA
B.A., Duke University, 1991
J.D., University of Pittsburgh, 1994

Jeffrey Edward Ugoretz
TURNERSVILLE, NEW JERSEY
B.A., Rutgers University, 1989

Elizabeth Anne Vander Haagen
OKEMOS, MICHIGAN
B.A., Calvin College, 1997

Michael Wassenaar
GRAND RAPIDS, MICHIGAN
B.A., Calvin College, 1998

Kirianne Elizabeth Weaver
NEW YORK, NEW YORK
B.A., Bryn Mawr College, 1995

Millicent Wess
COLUMBUS, OHIO
B.A., University of Michigan, 1982

Charles Byron Willoughby
NASHVILLE, TENNESSEE
B.A., Westminster College, Missouri, 1976

Diane Penelope Willoughby
NASHVILLE, TENNESSEE
B.B.A., University of Houston, 1983

Wynnetta Wimberley
PERTH AMBOY, NEW JERSEY
B.S., Kean College of New Jersey, 1997

David Michael Wright
BILLINGS, MONTANA
B.A., Moody Bible Institute, 1996

David Sang Chil Yi
SUMMIT, NEW JERSEY
B.S., Han Yang University, Korea, 1980

CANDIDATES IN THE EXTENDED MASTER OF DIVINITY/MASTER OF ARTS PROGRAM

Fourth Year

Thomas Alan Brown, Jr.
LOS ANGELES, CALIFORNIA
B.A., University of Calif, San Diego, 1992

Pamela Jacobi
CARMICHAEL, CALIFORNIA
B.A., Whitworth College, 1992

Third Year

Charles Edward Atkins
VOORHEES, NEW JERSEY
B.A., Haverford College, 1990

Paul Leon Barrett
MERCER ISLAND, WASHINGTON
B.A., University of Nevada, Las Vegas, 1995

Jonathan Edward Hoeldtke
SYRACUSE, NEW YORK
B.S., Gordon College, Massachusetts, 1989
M.S., University of Maryland, 1996

Charlie Yoon Junn
BELLEVUE, WASHINGTON
B.A., University of Washington, 1996

Second Year

Michael Saul Barbaro
NEWBURYPORT, MASSACHUSETTS
B.A., Flagler College, 1991
M.A., New York University, 1992

Conrad Peter Hackett
VANCOUVER, WASHINGTON
B.A., Seattle Pacific University, 1993

James Alfred Miller
ATTICA, NEW YORK
B.A., Houghton College, 1997

Janeen Marie Steer
SPOKANE, WASHINGTON
B.A., California State University, Chico, 1991

Rosemary Noga Welton
NAPLES, FLORIDA
B.Mus., Florida State University, 1976
M.Mus., University of Miami, 1981

First Year

Mary Katherine Haggard
ELLICOTT CITY, MARYLAND
B.S., Towson State University, 1994

Larisa Hamada
ARCADIA, CALIFORNIA
B.A., Westmont College, 1998

Timothy Scott Koons
SAN ANTONIO, TEXAS
B.S., U.S. Air Force Academy, 1993

Katherine Martin Reed
OCEAN SPRINGS, MISSISSIPPI
B.A., University of Southern Mississippi, 1998

Susan Elizabeth Tebbe
B.A., Georgetown University, 1997

Erin Kristine Walsh
SPOKANE, WASHINGTON
B.A., Whitworth College, 1997

CANDIDATES FOR THE DEGREE OF MASTER OF ARTS

Senior Class

Eunice Jee Ae Ahn
BAYSIDE, NEW YORK
B.A., Queens College, New York 1997

Jean Chit
YANGON, MYANMAR
B.A., Yangon University, 1984
B.D.(Hons), Myanmar Institute of Theology, 1991
Th.M., Western Theological Seminary, 1996

Un Mi Chong
DOUGLASTON, NEW YORK
B.A., Cornell University, 1995

Corinne Marie Dedini
NAPA, CALIFORNIA
B.S., University of California, San Diego, 1997

Jana Van Gorp Dembski
PELLA, IOWA
B.A., Calvin College, 1991

Sam George
PORT BLAIR, INDIA
B.E., Anna Malai University, India, 1988

Kathleen Ann Carley Gregg
CINNAMINSON, NEW JERSEY
B.S.N., Thomas Jefferson University, 1993

Sara JiYun Jung
KIM CHUN, KOREA
B.A., Barnard College, 1996

HyeJin Kang
UPPER MONTCLAIR, NEW JERSEY
B.A., Korea University, 1991; M.A., 1993
M.Ed., Montclair University, 1996

Erica Christine Kennedy
LAGUNA NIGUEL, CALIFORNIA
B.A., Concordia University, Irvine, 1994

Kyongha Alex Kim
LAWRENCEVILLE, GEORGIA
B.A., Emory University, 1996

Ji-Yeon Kim Lee
BALLWIN, MISSOURI
B.A., Methodist Seminary, 1991

Janet E. Neder
CHATTANOOGA, TENNESSEE
B.S., Vanderbilt University, 1996

Helen Austin Reaves
MARLTON, NEW JERSEY
B.S., Murray State University, 1984

Gabrielle Lee Rowe
GOLDSBORO, NORTH CAROLINA
B.A., Wake Forest University, 1996

Christine Marie Voegeli
CRANBURY, NEW JERSEY
B.A., Gordon College, Massachusetts, 1991

Junior Class

Hye Jin Hwang
PHILADELPHIA, PENNSYLVANIA
B.A., Presbyterian College and Theological Seminary, Korea, 1993
M.A., Philadelphia College of Bible, 1997

Larissa Jay
RED BANK, NEW JERSEY
B.A., Rutgers University, 1997

Jong Mi Na
SEOUL, KOREA
B.A., Presbyterian College and Theological Seminary, Korea, 1997

Donatas Ramonas
KLAIPEDA, LITHUANIA
B.A., Lithuania Christian Fund College

Shirley Hyeon Shil Yang
NORWOOD, NEW JERSEY
B.A., Douglass College

Gloria Yong Yi
PHILADELPHIA, PENNSYLVANIA
B.A., Bryn Mawr College, 1996

Special Students

GRADUATE LEVEL

John Daniel Dennehy
NEWARK, NEW JERSEY
A.B., Seton Hall University, 1979
M.Div., Immaculate Conception Seminary, 1984

Kenneth Stewart Good
LAMBERTVILLE, NEW JERSEY
B.S., Philadelphia College of Bible, 1995
M.Div., Biblical Theological Seminary, Pennsylvania

Esther Kwi Hyun Lee
LONDON, ONTARIO, CANADA
B.A.H., Queens University, Canada, 1992; B.Ed., 1993
M.Div., Princeton Theological Seminary, 1997; Th.M., 1998

FIRST PROFESSIONAL LEVEL

Teresa Yi Suarez
NASHVILLE, TENNESSEE
B.S., Belmont University, 1997

Unclassified Students

ENROLLED 1998–1999

David Buley
PRINCETON, NEW JERSEY

Hoo-nam Kim
SEOUL, KOREA

Jacqueline J. Lewis
MADISON, NEW JERSEY

Raynard D. Smith
EDISON, NEW JERSEY

Dojin Won
SEOUL, KOREA

ENROLLED SUMMER 1998

Leah Elizabeth Angell
HIGHTSTOWN, NEW JERSEY

Erik Otto Bonkovsky
PRINCETON JUNCTION, NEW JERSEY

Meagan Messner Boozer
CHAMBERSBURG, PENNSYLVANIA

Lenora J. Dukes
PHILADELPHIA, PENNSYLVANIA

Krista Anne Gehlhoff
STILLWATER, MINNESOTA

J. Thomas Hartung
CLEARWATER, FLORIDA

Lisa Carlisle Kenkeremath
FALLS CHURCH, VIRGINIA

Kurien George Kottupalil
MERRICK, NEW YORK

Emily Maureen Mackil
PRINCETON, NEW JERSEY

Norman Solomon Marcelle
SOUTH BRUNSWICK, NEW JERSEY

Lovette M. Mott
GETTYSBURG, PENNSYLVANIA

Andrew E. Newberry
OCEAN, NEW JERSEY

Chong Hee Park
STATEN ISLAND, NEW YORK

Garnett Slatton
ST. SIMONS ISLAND, GEORGIA

Conderidge Smith
DETROIT, MICHIGAN

Yong Ill Suh
PHILADELPHIA, PENNSYLVANIA

Pat Weikart
SOMERVILLE, NEW JERSEY

Danica B. Welton
NEWPORT, RHODE ISLAND

Representations

COLLEGES

Abilene Christian University, 2
Adams State College, 1
Agnes Scott College, 1
Albertus Magnus College, 1
Albright College, 1
Alma College, 1
American University, 2
Amherst College, 1
Andrews University, 1
Anna Malai University, India, 1
Antioch University, Ohio, 1
Appalachian State University, 1
Armstrong State University, 1
Asbury College, 1
Augustana College, Illinois, 5
Augustana College, South Dakota, 2
Austin College, 3
Azusa Pacific University, 2

Bakersfield College, 1
Barnard College, 1
Baruch College, 1
Bates College, 1
Baylor University, 11
Belmont University, 1
Bemidji State University, 1
Bennett College, 1
Bethany College, California, 1
Bethel College, Minnesota, 1
Biola University, 3
Blinn College, 1
Boston State College, 1
Boston University, 2
Bowdoin College, 1
Bridgewater College, 1
Brooklyn College, 2
Brown University, 3
Bryn Mawr College, 3
Bucknell University, 3

California Lutheran University, 1
California Polytechnic State University, San Luis Obispo, 1
California State University, Bakersfield, 2
California State University, Chico, 1
California State University, Fresno, 1
California State University, Long Beach, 1
California State University, Northridge, 1
California State University, Sacramento, 3
Calvin College, 3
Canada Christian College, 1
Canadian Mennonite Bible College, 1
Capital University, Ohio, 2
Carleton College, 3
Carson-Newman College, 2
Catawba College, 1
Catholic University of America, 1
Cedarville College, 1
Centenary College of Louisiana, 1
Central Bible College, 1
Central Connecticut State University, 1
Central Michigan University, 1
Centre College, 1
Chapman University, 1
Chinese Culture University, 1
Chonbuk National University, 1
Chong-Shin College, Korea, 1
Chung-Ang University, 1
Citrus College, 1
City College, New York, 1
Claremont McKenna College, 1
Clark Theological College, 1
Clark University, 1
Clemson University, 2
Coe College, 1
Colgate University, 2
College of New Jersey, 2
College of New Rochelle, 1
College of St. Catherine, 2

College of St. Elizabeth, 1
College of William and Mary, 5
College of Wooster, 5
Colorado College, 1
Columbia University, 5
Concordia College, New York, 1
Concordia University, Irvine, 1
Connecticut College, 1
Cornell University, 5
Covenant College, 1
Crichton College, 1
Cumberland College, 1

Dartmouth College, 2
Davidson College, 8
DePauw University, 4
Douglass College, 2
Drake University, 1
Drew University, 3
Drexel University, 1
Duke University, 4
Duquesne University, 1

East Carolina University, 1
Eastern College, 7
Eastern Connecticut State University, 1
Eastern Mennonite College, 1
Eastern Washington University, 2
Eckerd College, 3
Elim Bible Institute, 2
Elon College, 2
Emmanuel College, Toronto, 1
Emory University, 3
Ewha Womans University, 1

Fisk University, 1
Flagler College, 3
Florida State University, 2
Franklin and Marshall College, 2
Friends University, 1
Full Gospel Theological College, Korea, 1
Furman University, 3

General Motors Institute, 1
Geneseo College, 1
Geneva College, 1
General Nursing Council, Glasgow, 1
George Washington University, 1
Georgetown College, Kentucky,
Georgetown University, 1
Georgia State University, 3
Glasgow University, 2

Gonzaga University, 1
Gordon College, 5
Goshen College, 2
Grand Canyon University, 1
Great Lakes Christian College, 1
Greensboro College, 1
Grinnell College, 1
Grove City College, 1
Guilford College, 1
Gustavus Adolphus College, 1

Hampden-Sydney College, 3
Hampton University, 1
Hanshin University, 1
Han Yang University, 1
Harding University, 1
Harvard University, 7
Harvard-Radcliffe College, 2
Haverford College, 2
Hiram College, 1
Hope College, 6
Houghton College, 1
Houston Baptist University, 1
Howard University, 1
Humboldt State University, 1
Hunter College, 2

Indiana University of Pennsylvania, 1
Ithaca College, 1

James Madison University, 1
Jamestown College, 6

Kean College of New Jersey, 2
Keimyung University, 1
Kenyon College, 2
Kerala University, 2
King College, 5
Korea University, 3

Lafayette College, 2
Langston University, 1
Lee College, Tennessee, 2
Leningrad Polytechnical Institute, 1
Lenoir-Rhyne College,
Lewis and Clark College, Oregon, 3
Liberia Baptist Theological Seminary, 1
Liberty Bible College, Florida, 1
Liberty University, 1
Linfield College, 1
Louisiana College, 1
Lubbock Christian University, 1
Luther College, 1

Macalester College, 1
Madras Christian College, 2
Mars Hill College, 2
Mary Baldwin College, 1
Mary Washington College, 2
Marymount University, Virginia, 1
Maryville College, Tennessee, 2
Massachusetts Institute of Technology, 1
McMaster University, 1
Mercer University, 2
Meredith College, 1
Methodist Seminary, 2
Miami Christian College, 1
Miami University, Ohio, 1
Michigan State University, 3
Middlebury College, 1
Midwest Christian College, 1
Millersville University of Pennsylvania, 1
Millsaps College, 1
Monmouth College, Illinois, 1
Monmouth University, 1
Montana State University, 1
Montclair University, 1
Montreat-Anderson College, 1
Moody Bible Institute, 3
Morehouse College, 3
Morristown College, 1
Mount Vernon Nazarene College, 1
Muhlenberg College, 1
Murray State University, 2
Muskingum College, 1

National University, Singapore, 2
Naval War College, Rhode Island, 2
New College of the University of South Florida, 1
New Jersey Institute of Technology, 1
New Orleans Baptist Theological Seminary, 1
New York University, 3
North Carolina Central University, 1
North Carolina State University, 5
North Eastern Hill University, 1
Northeast Louisiana University, 1
Northeastern University, 1
Northern Illinois University, 1
Northwestern College, Iowa, 2
Northwestern University, 4
Nyack College, 1

Oak Hill College, England, 1
Oberlin College, 1
Ohio Dominican College, 1
Ohio State University, 1
Ohio University, 1
Oklahoma Baptist University, 1
Open University, 1
Oxford University, 1

Pace University, 1
Pace University, Pleasantville/Briarcliff Campus, 1
Pacific Lutheran University, 2
Palm Beach Atlantic College, 2
Patten College, 1
Pennsylvania State University, 4
Pepperdine University, 3
Philadelphia College of Bible, 4
Point Loma Nazarene College, 4
Polytechnic University, New York, 2
Presbyterian College and Theological Seminary, Seoul, 8
Presbyterian College, South Carolina, 3
Princeton University, 6
Purdue University, 4

Queen's College, New York, 1
Queen's University, Canada, 3

Rensselaer Polytechnic Institute, 1
Roanoke College, 2
Roberts Wesleyan College, 1
Rowan College of New Jersey, 1
Rutgers University, 22

Saint Josephs College, 1
Samford University, 4
San Antonio College, 1
San Diego State University, 1
San Jose State University, 1
Santa Clara University, 1
Seattle Pacific University, 5
Seoul National University, 10
Seoul Theological College and Seminary, 1
Seoul Woman's University, 2
Seton Hall University, 1
Shaw University, 1
Simmons College, 1
Sioux Falls College, 1
Siriba Teachers College, Maseno, 1
Smith College, 1
Sogang University, 1
Sookmyung Women's University, 1
Soong Sil University, 2
Southern California College, 1
Southern College, 1

Southern Illinois University, 2
Southern Methodist University, 4
Southwest Missouri State University, 2
Southwestern University, Texas, 2
Spring Hill College, 1
Springfield College, Illinois, 1
St. Andrews Presbyterian College, 1
St. John's University, Staten Island, 2
St. Lawrence University, 1
St. Leo College, 1
St. Olaf College, 6
St. Paul Bible College, 1
Stanford University, 10
State University of New York, Albany, 1
State University of New York, Binghamton, 1
State University of New York, Brockport, 1
State University of New York, Buffalo, 2
State University of New York College of Environmental Science and Forestry at Syracuse, 1
State University of New York, New Paltz, 1
State University of New York, Oswego, 1
State University of New York, Stony Brook, 1
Sterling College, 1
Stetson University, 1
Summit Christian College, 1
Sungkyul Theological College and Seminary, 1
Suomi College, 1
Swarthmore College, 1

Tennessee State University, 1
Texas A & I University, 1
Texas A & M University, 1
Texas Christian University, 1
Texas Lutheran College, 1
Texas Tech University, 4
Thomas A. Edison State College, 1
Thomas Jefferson University, 1
Tokyo National University of Fine Arts, 1
Tokyo University of Foreign Studies, 3
Towson State University, 1
Trinity College, Connecticut, 1
Trinity Theological College, Singapore, 1
Trinity University, Texas, 3
Trinity Western University, British Columbia, 2
Troy State University, 1
Tufts University, 1
Tulane University, 1
Tunghai University, 1

Union College, New York, 1
United States Air Force Academy, 1
Universite Du Benin, 1
University of Akron, 1
University of Alabama, 1
University of Belgrade, 1
University of Calicut, 2
University of California, Berkeley, 8
University of California, Irvine, 1
University of California, Los Angeles, 3
University of California, Riverside, 1
University of California, San Diego, 3
University of California, Santa Barbara, 3
University of Cape Coast, 1
University of Chicago, 2
University of Cincinnati, 2
University of Colorado, 1
University of Delaware, 3
University of Dubuque, 1
University of Evansville, 1
University of Florida, 1
University of Georgia, 1
University of Ghana, 1
University of Hartford, 1
University of Houston, 3
University of Illinois, Champaign–Urbana, 1
University of Kentucky, 1
University of London, 1
University of Louisville, 2
University of Madras, 1
University of Maryland, College Park, 1
University of Massachusetts, 2
University of Miami, 1
University of Michigan, 4
University of Minnesota, 4
University of Missouri, 5
University of Mysore, 1
University of Nebraska, Lincoln, 1
University of Nevada, Las Vegas, 1
University of New Hampshire, 1
University of New Haven, 1
University of North Carolina, Asheville, 1
University of North Carolina, Chapel Hill, 6
University of North Carolina, Charlotte, 1
University of North Dakota, 2
University of Northern Colorado, 1
University of Notre Dame, 2
University of Oregon, 4
University of Pennsylvania, 5
University of Pretoria, 1
University of Puerto Rico, 1
University of Puget Sound, 1

University of Richmond, 1
University of Rochester, 2
University of Saint Andrews, 1
University of Saint Thomas, Minnesota, 1
University of Saint Thomas, Philippines, 1
University of South Africa, 1
University of South Carolina, 3
University of South Dakota, 1
University of Southern California, 1
University of Southern Mississippi, 1
University of Stellenbosch, 7
University of Strathclyde, 1
University of Sydney, 1
University of Tennessee, 2
University of Texas, Austin, 8
University of Texas, El Paso, 1
University of Toronto, 1
University of Utah, 2
University of Virginia, 10
University of Washington, 12
University of West Florida, 1
University of Wisconsin, Eau Claire, 1
University of Wisconsin, Green Bay, 1
University of Wisconsin, Madison, 2
University of Wisconsin, River Falls, 1

Valley Forge Christian College, 1
Valparaiso University, 3
Vanderbilt University, 2
Villanova University, 2
Virginia Polytechnic Institute and State University, 2
Voronezh Lenin Komsomol State University, 1

Wabash College, 1
Wake Forest University, 11
Warner Southern College, 1
Waynesburg College, 1
Wellesley College, 1
West Chester University of Pennsylvania, 1
West Virginia Wesleyan College, 1
Western Michigan University, 1
Western Washington University, 1
Westminster Choir College, 1
Westminster College, Missouri, 1
Westminster College, Pennsylvania, 1
Westmont College, 7
Wheaton College, Illinois, 11
Whitworth College, 11
William Paterson College of New Jersey, 1
Wofford College, 2
Worcester Polytechnic Institute, Massachusetts, 1

Xavier University, Ohio, 1

Yale University, 5
Yangon University, 1
Yonsei University, 13

Zagreb University, 1

Number of Colleges, 416

SEMINARIES

Abilene Christian University, 1
Alliance Biblical Seminary, Manilla, 1
Alliance Theological Seminary, 1
Andover Newton Theological School, 5
Asbury Theological Seminary, 2
Asian Center for Theological Studies, 1
Asian Pacific Theological Seminary, 1
Assemblies of God Theological Seminary, 1
Associated Mennonite Biblical Seminary, 1
Austin Presbyterian Theological Seminary, 2
Australian College of Theology, 1

Baptist Theological Seminary, Switzerland, 2
Beeson Divinity School, 1
Bethel Theological Seminary, 1
Biblical Theological Seminary, Pennsylvania, 1

Canada Christian College and School of Graduate Theological Studies, 1
Candler School of Theology, 3
Catholic University of America, 1
Chong-Shin College and Seminary, 1
Church of God School of Theology, 1
Columbia Theological Seminary, 3
Conservative Baptist Seminary of the East, Pennsylvania, 1

Drew University School of Theology, 1
Duke University Divinity School, 6

Eastern Baptist Theological Seminary, 3
Eastern Mennonite Seminary, 1
Eden Theological Seminary, 1

Emmanuel School of Religion, 1
Evangelical Seminary of Puerto Rico, 1

Faculty of Protestant Theology, Cameroun, 1
Free Church College, Edinburgh, 1
Fuller Theological Seminary, 9

Garrett-Evangelical Theological Seminary, 1
Glasgow University, 2
General Theological Seminary, 1
Gordon-Conwell Theological Seminary, 3
Graduate Theological Union, 2
Gurukul Lutheran Theological College, 1

Harvard University Divinity School, 4

Immaculate Conception Seminary, 1
Interdenominational Theological Center,1

Karoli Gaspar Reformed University, 1
Knox College, Canada, 1

Linda Vista Bible College and Seminary, 1
Luther Seminary, 6
Lutheran School of Theology at Chicago, 3
Lutheran Theological Seminary at Philadelphia, 3

McCormick Theological Seminary, 1
McGill University, 1
Methodist Theological School, Ohio, 1
Myanmar Institute of Theology, 1

Nazarene Theological Seminary, 2
New Brunswick Theological Seminary, 1
New York Theological Seminary, 2
North American Baptist Semnary, 1

Philadelphia Theological Seminary, 1
Pittsburgh Theological Seminary, 3
Presbyterian College and Theological Seminary, Korea, 6
Presbyterian General Assembly, Korea, 2
Presbyterian School of Christian Education, 2
Presbyterian Theological Seminary, Korea, 4
Princeton Theological Seminary, 132
Protestant Theological Faculty of Charles University, 1

Queen's University, Canada, 2

Reformed Theological Seminary, 1

San Francisco Theological Seminary, 4
School of Theology, Germany, 1
Seabury-Western Theological Seminary, 1
Seoul Theological University, 1
Serampore University, 6
Southeastern Baptist Theological Seminary, 1
Southern Baptist Theological Seminary, 1
Southwestern Baptist Theological Seminary, 1
St. Edward's University, 1
St. Michael's College, 1
St. Paul's United Theological College, 1
St. Vladimir's Orthodox Theological Seminary, 1
Stellenbosch Theological Seminary, 2

Taiwan Theological Seminary, 2
Trinity Episcopal School for Ministry, 1
Trinity Evangelical Divinity School, 1
Trinity Lutheran Seminary, 1

Union Biblical Seminary, India, 1
Union Theological Seminary, New York, 4
Union Theological Seminary, Virginia, 5
United Theological College, Bangalore, 2
United Theological Seminary, Ohio, 1
United Theological Seminary, Twin Cities, 1
University of Chicago Divinity School, 1
University of Edinburgh, 1
University of Stockholm, 1
University of Tubingen, 2

Vanderbilt University Divinity School, 1
Virginia Theological Seminary, 1

Western Theological Seminary, 1
Westminster Theological Seminary, 2

Yale University Divinity School, 8
Yonsei University, 1

Zomi Theological College, Myanmar, 1

Number of Seminaries, 99

STATES AND TERRITORIES

Alabama, 10
Alaska, 2
Arizona, 1
Arkansas, 3
California, 61
Colorado, 12
Connecticut, 8
Delaware, 3
Florida, 24
Georgia, 14
Hawaii, 2
Idaho, 1
Illinois, 16
Indiana, 7
Iowa, 6
Kansas, 7
Kentucky, 5
Louisiana, 4
Maryland, 10
Massachusetts, 5
Michigan, 29
Minnesota, 13
Mississippi, 2
Missouri, 5
Montana, 4
Nebraska, 1
Nevada, 5
New Hampshire, 2
New Jersey, 111
New York, 49
North Carolina, 32
North Dakota, 5
Ohio, 14
Oklahoma, 2
Oregon, 10
Pennsylvania, 46
Puerto Rico, 2
Rhode Island, 1
South Carolina, 12
South Dakota, 1
Tennessee, 19
Texas, 42
Utah, 2
Virginia, 25
Washington, 29
West Virginia, 1
Wisconsin, 6
Wyoming, 1

Number of States and Territories, 48

COUNTRIES

Argentina, 1
Australia, 2
Canada, 11
Croatia, 2
Czech Republic, 1
Germany, 3
Ghana, 1
Hungary, 1
India, 7
Japan, 1
Kenya, 1
Korea, 18
Lithuania, 1
Myanmar, 2
Philippines, 1
Russia, 2
Republic of South Africa, 5
Taiwan, 3
Thailand, 1
Togo, 1
United Kingdom, 11

Number of Countries, 21

SUMMARY OF STUDENTS

Visiting Scholars	18
Candidates for the Doctor of Philosophy Degree, Enrolled	39
Candidates for the Doctor of Ministry Degree, Enrolled	44
Candidates for the Master of Theology Degree, Enrolled	61
Candidates for the Master of Divinity Degree	422
Senior Class	129
Interns	11
Middle Class	164
Junior Class	118
Candidates in the Extended Master of Divinity/Master of Arts Program	17
Fourth Year	2
Third Year	4
Second Year	5
First Year	6
Candidates for the Master of Arts Degree	22
Senior Class	16
Junior Class	6
Special Students	4
Total Regular Resident Students	609
Unclassified Students Enrolled for Credit	23
Post-Resident Doctor of Philosophy Candidates	97
Doctor of Ministry Candidates Not in Workshop	38
Total Active Enrollment	767

Degrees Conferred in 1998

MASTERS OF ARTS

Rebecca Jane Bartow
Hyun Kyung Choi
Sun Hee Chung
Starr Ja-Neane Green

MASTERS OF DIVINITY

Carmen Lynnette Aiken
Thomas Vito Aiuto
Todd Robert Allen
Pamela Driesell Anderson
Miguel Angel Arciniega
John Charles Austin
Steven DeanBaker
Michael Charles Baynai
Jeffrey Keith Beemer
Christina Marie Berwanger
LanceAllard Bross
Tracie Ann Bullis
DavidJohnBurke
KarenPatrice Burke
RufusTheodore Burton
DavidMatthew Carlson
Andrew Derby Chaney
PeterThiam Chai Chang
Nicole Chilivis
Esther Chung
JamesHolmes Coston
JulieDiane Davis Coston
LauraJeanette Cox
Samuel David Cox
Elizabeth Kate Crawford
William Hugh Galloway Crawley
Sara Ann Dingman
BrianChristopher Doles
Ira Brent Driggers
Mia Quinta Dyson
Matthew Daniel Eddy
David Hampton Efird
Scott Allen Erwin
Robert Bruce Eyre
Joni Louise Fearing
Mark Hollis Ford
Natalie Williams Ford
Roger Matthew Freet
Jerald Andrew Frey
David Gerald Garber, Jr.
Jennifer Lyndon Garner
Steven Gaultney
David Gene George
Christina Sweeny Gravely
Jennifer Smith Green
William Joseph Haley III
Robert Mansel Hammock
Christen Elizabeth Harley
Jeffrey Edward Hartman
Walter Richard Henry
David AllenHolyan
Tawainna DeLese Houston
Alexander Yoon Hwang
A-Wun Hwang
Bradley Keith Hyde
Christopher Quentin James
John Christian Jensen
Gregory Bernard Jones
Richard R. Kannwischer
Hoonam Lee Kim
Jake Jaewook Kim
Jung Sook Kim
Yong Chil Kim
John William Kiser
Ryan Charles Kraus
Sandra Coston Kunz
JamesSeung Hyun Lee
Thomas D. Lemire
Eric Paul Lemonholm
Blanche Faber LeVere

Noel Yuan Lin
Scott AllenLumsden
Timothy J. Luoma
James Douglas Lynch
Barbara A. Macfie
Robert G. MacIntyre
Amy Ellen Marga
Donna J. Marsh
Jerusha Rebekah Matsen
David Russ McDermott
Lamell J. McMorris
John Shannon McWilliams
Stephen Theodore Mealor
Wayne Williams Meisel
David Ward Miller
Steven Chris Moody
Jeffrey Brock Moore
Elizabeth EmersonMorse
Leslie Mott
Brian Baker Neal
Wesley Neal
David Allen Norwood
Martin David Odom
Veronica Louise Outerbridge
Ray Anthony Owens
YoungNahm Park
Christopher Scott Peterson
Rosanna Marie Piper
Bryan Scott Riley
Shane E. Roberson
Amy Stevenson Roberts
Clinton Ray Robinson
Mary Elizabeth Rodgers
Jay Patrick Rowland
Robert Daniel Scheibe
Ryan Douglas Shrauner
Lanneau Holton Siegling, Jr.
Kyung-Hee Chang Sim
Timothy Wayne Sloan
Yo Sup Sohn
Lawrence Gibson Spears
Simeon DeWaren Spencer
D. Matthew Stith
Ronald Eugene Stoker
Walter Blake Stuber
Renee Lawler Sundberg
Jean E. Taylor
Thomas Kevin Taylor
Elizabeth Ann Terrill
Graham Frederick Van Keuren
Anne L. Weirich
Lisa Faith Wells
Daniel Scott White
JamesWilliam Wilson
Hazel Arlean Wyatt

MASTERS OF THEOLOGY

Israel Wasswa Ahimbisibwe
Ivan Paulinus Jayasane Alberts
Sarah Crysolite Anderson
Sammy AaronAmoako
Mary Ann Basener
PeterIan Michael Cass
Shang-Jen Chen
Ingrid Sofie Christensen
Ross HowardDurham
Jane Katherine Ferguson
Edwin A. Fernandez
CarolJoy W.T. Gallagher
LaVerne McCain Gill
Elizabeth Barry Haynes
Michael George Hegeman
Gregory Keith Hotchkiss
Imkong Imtimar Imsong
Hye Kyung Kang
Sharon Wai-Sze Lau
Paul Hyoshin Kim
Abraham Kovacs
Esther Kwi Hyun Lee
Jeffrey Edward Lee
Joel Sian Hock Leow
Elena N.Maluzhenkova
Bradley D.P. Martin
Paul Middleton
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